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"LIBERTY, HOLINESS, LOVE"

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For the Register.

THE RECORDER ON A PERSONAL TRINITY.

MR. EDITOR,—If space for it can be found in your paper, and you discern in it nothing objectionable, you would confer a favor by admitting this communication—in answer to the remarks of "Church," in the Recorder of the 21st inst. —to a place in your columns:

I would say, first of all, that I do not undertake to hold up Unitarianism. I never endeavor to uphold the truth, but think myself fortunate if I can find truth to stand upon, that it may uphold me. In examining the statements of Church, I endeavored, if I do not deceive myself, not to compare them with the views of the denomination to which I belong, but to compare them with what I know of truth. I think I am perfectly ready to abandon Unitarianism, the moment the doctrine of the Trinity can be proved from Scripture and reason. I trust, therefore, that Church, if he sees fit to carry this discussion any further, will confine himself in future to the *matter* in hand, and not attempt to make me responsible for all that has ever been said by Unitarians. Church tells me that I am at issue with Channing and Ware: I am sorry to be at issue with these great lights of the Church; but it has been my custom, in thinking and writing, to endeavor to conform my views to the truth, rather than to those of the great men who have written on the matters under my consideration. If my views correspond with those of the lights of the world, I rejoice that I have their testimony; if they differ, I know of no ultimate appeal except to the facts in the case.

2. I do not fully understand the statements of Church, and the fault is not mine, but his; for while I understand all the words he uses, I discern among them several that seem to possess many distinct meanings; and Church fails to specify which of those meanings are to be applied to the words as he uses them. Thus, in the remarks immediately under consideration (those of the 21st inst.,) he evidently considers the term *being* to be identical in signification—for all common purposes, at least—with the term *person*; for when I denied any such identity in signification, he says "he found me laboring to sustain assertions, *obviously erroneous*, by the fullest professions, &c." If, then, it be an "obvious error" to suppose that *being* means one thing, while *person* means another, and a different thing, it must be an *obvious truth*, according to him, that *being* and *person* means one and the same thing. But in the first article of Church (that of the Recorder for August 12th,) he affirms that God is *one Being*, and yet that he exists as *three persons*. But how, if the words person and Being mean the same thing, can God exist in *three persons*, and not exist in *three beings*? how can there be a unity of being, and a triplicity of persons, when the terms person and being—as he uses them—are identical in signification? I do not wish to be hypercritical, but I find myself unable to see the full bearing of Church's theory, for the very reason of this (to me) ambiguity of terms. I do not see why Church uses the word "being" at all. And I am perfectly serious when I say that his use of the word is altogether novel to me, although I have read as much theology and philosophy as most young men. He says indeed, that "the conception of the nature of a Being is not to be applied to God without some change;" and this we readily admit, for God is infinite, while all other beings are finite; but we cannot see how the term one being, which is equivalent to one person, when applied to men or angels, and which really means one person, in his own acceptation of words, should become, when applied to God, equivalent to *three persons*. In short we do not see his right to extend and "limit" the meaning of the word Person.

Furthermore—Church *may* be correct when he says that Dr. Channing, Dr Ware, and other Unitarians, use the terms *being* and *person* as synonymous; but the passages he quotes to prove his assertion, prove only that these writers maintained that every person must be a being, but not at all that every being must be a person. We doubt whether we are at issue with these writers in the signification given to terms. Will the correspondent of the Recorder be so good as to mention the volume and page of the Works of Channing, Ware and Norton, in which the words are used as he says, that we may examine the connection? But let me not be misunderstood in my remarks in relation to the word *being*; I do not insist that Church shall use the word as I define it; I desire merely that he should give his own definition to it, so that we may all be able to fix *one* meaning to the word throughout this discussion, and thus understand each other.

3. The objections of Church to my remarks on his doctrine of *substance*, do not hold. He has not defined *substance*, it is true, but from his speaking of it, "as a basis for properties," it is tolerably evident that his doctrine as to that matter, coincides with the general philosophy of New England. I affirmed before, and I affirm now, that if such a substance does really exist, no mortal man could know it; and if no man could know of its existence, no man could *affirm* its existence;—and a doctrine which is built up on an existence whereof no man can affirm that it has any real being, is built up on a foundation that has already vanished away. My meaning was not, as he says, that things cannot be distinct if they are correlatives, that is, where one cannot exist without the other; for I know very well that there can be no act of seeing where there is no light, and yet light and the act of seeing are distinct. My argument was, that the qualities being abstracted, *all* was abstracted; if it can be shown that the substance is a correlative of the quality, my objection is answered. But this has not been shown.

But one writer says his idea of substance is derived from consciousness. My ideas of substance are also derived from consciousness; and I am happy to see that we are beginning to meet, on one point at least. He defines *consciousness* to be "that knowledge of his own existence, nature or properties, and acts, which every *being* has." We are well satisfied, for the present, with this definition, and are willing to pass over the word *being*, as we suppose it means *person*. Now, of what does a man have knowledge as to his existence, his nature, properties or acts?—When he thinks, he knows that he thinks, and has knowledge of his thought, and of *himself* as thinker. When he wills, he has knowledge of the volition and of himself as a free agent, capable of producing volitions. He says *I* think, *I* will. And so of any act he produces, for he always recognises the act (if he be conscious) and himself as the author of the act. But he has knowledge of his own existence, nature and properties, *only so far as they are manifested in his acts*. [If man is conscious of anything inert, of anything which is not manifested *in acts*, that fact of consciousness has never fallen under my particular notice, and Church would confer a favor by drawing my attention to it.] Man, therefore, in consciousness, knows his acts, and himself as the author of those acts—in short, man is conscious both of himself, and of his own acts. Now the *acts* are not *substance*, so we cannot say that man is conscious of substance when he is conscious of his acts only. But when is man conscious of substance? Evidently when he is conscious of himself. It is himself, therefore, that is the substance revealed in consciousness. Now how is man revealed to himself in consciousness? Evidently as active force, as *cause*; for man knows himself only so far as he is revealed to himself in *his acts*. This *self*, which is the *substance*, is the very *person* which says *I*. It is *I* that am conscious of *myself* as a *person*, as an existing *substance*. The substance, therefore, that is revealed *in consciousness*, is the very person that is conscious; and when we attribute substance to any outward object, it is because of a train of reasoning. Thus, the activities of the various inanimate beings of nature operate upon us from without, and we say there must be a force, a *cause* for those activities; for we recognise within ourselves a cause for our own activity, and attribute a like cause to outward objects, reasoning from analogy. When we grow older, we eliminate consciousness and will, from our idea of the substances of inanimate beings, because they do not reveal themselves to us as persons. But children and savages, find it very difficult to draw the distinction between personal and impersonal beings or existences, and speak often of inanimate objects as living, and of themselves in the third person. *From all this, we discern that the idea of substance revealed in consciousness*, is identical with the idea of self; and that the substance is the person itself; only we cut this idea down, when we apply it to alien and dead bodies, by depriving it of the elements of consciousness and will.

Let us now, with the correspondent of the Recorder, apply the idea of substance, as it is revealed in human consciousness, to the Divine Being. The Divine Substance is the Divine Person itself. But Church says, "In the Divine Being, *three intelligences, three capacities of consciousness, emotion, will, &c., are all connected with the same substance.* . . . . To each of these classes of faculties, *we give the name of person.*" Let the reader meditate upon this statement and this definition. Here we have one substance as a ground to three persons, but that substance, if the foregoing reasoning be correct, is itself found to be a *Person*; we have, therefore, a Trinity which consists of one fundamental *person*, who is a ground to three other *persons*, making *four in all*—a statement of the doctrine which is inadmissible. For is not a doctrine of the *Trinity* that involves *four* persons, "monstrous?" W. B. G.

WHOM HE LOVETH HE CHASTENETH.

Take care, Christian! whatever you meet with in your way, that you forget not your *Father*. When the proud and wealthy rush by in triumph, while you are poor and in sorrow, hear the voice of your Father saying, "My son! had I loved them, I should have corrected *them* too. I give them up to the ways of their own hearts: but to my children, if I give sorrow, it is that I may lead them to a crown of glory that fadeth not away." [Cecil.

NINE THOUSAND LIVES SAVED.

It is stated, on good authority, that the lives of Nine Thousand People were saved by the donations of provisions in the Macedonia. This simple fact is stated in some half dozen lines, which are huddled away among a crowd of items, in the columns of a newspaper press. Nine Thousand Lives Saved!—Had the same number of lives of Mexicans been taken by gunpowder and cannon ball, we should have column after column, letter piled upon letter, giving the details of the bloody transaction, overflowing with rejoicing, and set off with the usual flourishes—"*Glorious Victories—American Arms Triumphant—Our Soldiers Covered with Glory.—Nine Thousand Mexicans Slaughtered, &c.*

[Nat. Era.

SOMETHING BETTER THAN HAPPINESS.

There are many immeasurable affections of our nature, besides that which makes our kindred dear:—the yearning for truth, the delight in beauty, the veneration for excellence, the high ambition of conscience ever pressing forward, yet unable to attain—these also live within us, and strive unceasingly in noble hearts; and there is an inner and a viewless sorrow, a spontaneous weeping of these infinite desires, whence the highest order of faith and devotion will be found to spring; so much so, that no one can even think of Christ, visibly social and cheerful as he was, without the belief of a secret sadness, that might be over-heard in his solitary prayers. Those who make the end of existence to consist of happiness may try to conceal so perplexing a fact, and may draw pictures of the exceeding pleasantness of religion: but human nature, trained in the school of Christianity, throws away, as false, the delineation of piety in the disguise of Hebe, and declares that there is something higher far than happiness; that thought, which is ever full of care and trouble, is better far: that all true and disinterested affection, which often is called to mourn, is better still; that the devoted allegiance of conscience to duty and to God—which ever has in it more of penitence than of joy—is noblest of all. If happiness means the satisfaction of desire (and I can conceive no other definition), then there is necessarily something greater—viz.: religion, which implies constant yearning and aspiration, and therefore non-satisfaction of desire. In truth, that which is deemed the happiest period of life must pass away, before we can sink into the deep secrets of faith and hope. The primitive gladness of childhood is that of a bounded and limited existence, which earnestly wishes for nothing that exceeds the dimensions of possibility—of a human paradise, about whose enclosure line no inquiry is made; and through sorrow and the sense of sin, we must issue from those peaceful gates, and make pilgrimage amid the thistle and the thorn, instead of the blossom and the rose; and lie panting on the dust, instead of sleeping on the green sward of life, before we learn, through mortal weakness, our immortal strength, and feel in the exile of the earth the shelter of the skies. [Rev. James Martineau.

MORNING AND EVENING.

When we rise, fresh and vigorous in the morning, the world seems fresh too, and we think we shall never be tired of business or pleasure; but by the time the evening is come, we find ourselves heartily so; we quit all our enjoyments readily and gladly; we retire willingly into a little cell; we lie down in darkness, and resign ourselves to the arm of sleep, with perfect satisfaction and complacency. Apply this to youth and old age—life and death.

[Bishop Horne.

SOLEMN SCENES THAT WILL COME.

The time that is past, when you look back upon it, appears as if it were nothing; and you may believe from this, that the time which is to come, will come as quickly, and appear as little, and as unworthy to be suffered to tempt you away from eternity by its pleasures, which are but for a season, as the period of your life that is already gone. The very moment of your final farewell, if you are not previously cut short by death, which is a very possible thing, that moment will come, and old age will come, and the dying bed will come, and the last look you shall ever cast upon relations will come, and the agony of the parting breath will come, and the time that you will be stretched a lifeless corpse before the eyes of your weeping relations will come, and the coffin that is to enclose you will come, and that hour when the company assembled to carry you to the church-yard will come, and the throwing in of earth upon it, all—all will come on every living creature who now hears me. Yes, and the day of reckoning will come. To-day, then, while it is called to-day, harden not your hearts, seeing that now is the only accepted time, that you can count upon, and that now is the day of salvation.

[Dr. Chalmers.

THE NECESSITY OF SUFFERING.

It was one of the truest sayings of one of the sweetest Christian poets that ever wrote,

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

It is God's will and way to make his children perfect through suffering. Even the great Captain of our salvation had to be sealed with the sacred seal of suffering. In the language of the quaint old hymn, so full of genuine religious experience,

"Christ leads us through no darker way
Than he went through before;
He that into God's kingdom comes,
Must enter by that door.

Why should I complain
Of want or distress;
Temptation or pain;
He told me no less.

The heirs of salvation,
I know by his word,
Through much tribulation
Must follow their Lord."

"You have entered the ship with Christ, (said Luther to his friend John, of Hesse,) you have entered the ship with Christ; what do you look for? fine weather! Rather expect winds, tempests and waves to cover the vessel, till she begins to sink. This is the baptism with which you must first be baptized; and then the calm will follow upon your awakening with Christ, and imploring his help; for sometimes he will appear to sleep for a season."

"'Tis sorrow teaches us the truth of things,
Which have been hid beneath the crown of flowers
That gladness wears."

[Evangelist.

ANNUAL MEETING OF THE SOUTHERN (ENGLISH) UNITARIAN SOCIETY.

[From the London Inquirer.]

The annual meeting of the Southern Unitarian Society was held at Lewes, on Wednesday, September 1st.

Rev. S. Wood in the chair.

Rev. Edmund Kell observed, that some persons labor under the hallucination that societies such as that they were this day met together to promote had *done their work*. They think that the controversy between Unitarians and Trinitarians is exhausted, and that the Unitarians, having obtained the victory, they had only to repose on the laurels which they, or rather their fathers had won, and to remain passive for the future. If such persons would descend from their region of romance, to dwell among the sober realities of life, they would perceive that such a victory exists only in their own imagination, and that a wide field of operation lies open before us. Scattered up and down the kingdom, there might be two hundred and fifty Unitarian congregations; but, in our smaller towns, how scanty was sometimes the attendance; and, in our larger, there was rarely more than one chapel, whilst, in some towns, there was no chapel at all. The Trinitarians, especially the members of the Established Church, present everywhere a firm and almost impenetrable front, and Unitarians are often exposed to much public and private obloquy, increased perhaps by the indifference and latitudinarianism of some of their own friends. It is true that symptoms of a relaxation of doctrine appear both among the Independents and Baptists, and some ministers of their communion have lately joined our ranks; but this had been produced by controversy, and by the perception that the texts of Scripture on which they had relied for the support of their doctrine were capable of a Unitarian interpretation. He did not mean to recommend that they should always be harping on controversy, either from the pulpit or from the press, for he believed that their doctrines were principally promoted by the inculcation of personal holiness, and the practice of piety and benevolence; but he was not the less sure that controversy, especially the comparing of Scripture with Scripture, was essential to their progress, and that, if they neglected it, they would no longer retain the ground on which they at present stood. So far from such societies as theirs having *accomplished* their destination, he should say that they were just ripe for *increased* usefulness.

Dr. SADLER stated as one reason for rejoicing at being present, that he was a native of this county; but it was an additional pleasure to meet a number of Unitarian Christians, with whose religious views and feelings he could so heartily sympathize, especially as he believed we might stimulate and encourage one another, and do something for truth and goodness and man's highest welfare, without falling into either of the two snares which beset all associative efforts to do good—he meant sectarianism, or the love of party instead of truth—and proselytism, or the desire of extending the boundaries of our sect, instead of promoting for its own sake what we deem true and right and beautiful. There is much cause for rejoicing in our present social position. Let us glance beyond the boundaries of our own body. Unitarians—in the fulness of their exemplication of the glorious doctrine of civil and religious liberty all the world over—declare, and very properly too, that what they want is, not to bring about a blind conformity to their own faith, but to make men intelligent and thoughtful, and strong in duty. Now look at the Church of England. Have we not there more of what we want than there ever was before? Thanks to the Puseyite movement, the progress which the members of the Church have made in knowledge and inquiry, and, he must add, philanthrophic exertion, has been great almost beyond example; and he had no hesitation in saying, that at the present time a religious literature is growing up, of which the nation may reasonably be proud. Nor are the Orthodox Dissenters far behind. They have been reading Channing and Dewey, and a change has come over the spirit of their writings. In their Magazines and Reviews they talk about a new and more faithful translation of the sacred Scriptures; they are not unwilling to open the beautiful and elevating page of Nature, to learn therefrom those lessons of wisdom and of piety, which are in such perfect harmony with the teachings of Jesus Christ; and they are beginning to see that the Mosaic account of what is commonly termed the Fall of Man, may be allegorical, and may yet be more instructive and useful than it was when in its literal interpretation it contradicted science and common sense and itself. There is indeed on all hands a tendency to more enlarged and enlightened general views; and where that is the case, he could not but take courage—he could not doubt that enlarged and enlightened religious views, and enlarged and enlightened religious practises, would soon follow; and that we should find human improvement, religious and moral as well as intellectual, like the flowing tide, moving steadily and surely, though imperceptibly, onward, till light, love and freedom should cover the earth. If, however, he rejoiced when he looked beyond the limits of our own body, not less did he rejoice when he turned to ourselves. Not that our chapels are overflowing, not that our numbers are rapidly increasing; but there are reasons for rejoicing besides full chapels and increasing numbers; he rejoiced because he believed there was more energy, vitality among us than there had been—more generous Christian resolve and achievement. We are not even now doing anything like all we might and ought to do; but we are making progress, and we must not forget that progress is the next best thing to perfection. We are doing more in the way of Sunday schools and domestic missions; he hoped we were awaking to the claims of the young of our own congregations; he believed that in all great movements we were taking a more earnest and active and efficient part. He could not agree with those who are for making no efforts to increase our numbers, but what he cared about most of all was, that those of us that there are, should be great and good men. Better is it to belong to a denomination of fifty, every one of whom really dedicates his soul to God and to high and holy pursuits, than to a denomination of fifty thousand, if they are cold and lazy and narrow-minded. It is not so much *how many we are* that we have to look to, as *what we are*. Let us only do our duty, speak out and live out the truth that has been vouchsafed to us, and we may safely leave the rest to God. We have met together to-day to promote the truth, and the exemplification of the truth in men's lives,—let us see that we go home with earnest purposes and invigorated hearts. He would not say as some do, that one way to promote what we deem truth, is never to preach about it; he would not say with others, that the best way to promote truth is not to preach about errors; but he would state what seemed to him a much better method, and at the same time a very simple one, —to be upright, honest, and manly with our thoughts as well as in our actions, expressing our convictions with a truthful boldness and freedom,—with this great end and no other in view, that if they have aught of good in them, others as well as ourselves may have the benefit. He did not like *management* in spreading the truth; one devised this, another that, plan; one said you must not hurt people's prejudices; another, you must not travel in the old paths; he would only say, let every one speak fearlessly of truths and errors out of the fullness of an enlarged and generous heart. There is another way of spreading the truth, quite as straightfoward and quite as important. A more poetical line can scarcely be found than that of the Psalmist (marred unfortunately in our common translation) where he says of day and night—"They have neither speech nor language, yet is their voice heard." He (Dr. S.) would apply this beautiful imagery to ourselves. There are many of us who are neither eloquent speakers nor gifted writers, who may nevertheless make heard far and wide the voice of a life devoted to great and godlike interests. And this, after all, he believed to be the most powerful method of promoting Unitarian Christianity. The Sermon on the Mount is excellent and beautiful; but the Sermon on the Mount exemplified in the life of Christ is better. The learned dissertation on the grand doctrines of revelation is a welcome and valuable work; the eloquent discourse unfolding ennobling views of Divine truth gladdens while it elevates and animates our souls; but even more admirable still is Unitarian Christianity, when embodied in our labors for the young, the ignorant, the wretched, and the depraved. Dr. Sadler concluded by exhorting those who could, to use their tongues and their pens, and *all* to be as careful to let the voice of a holy and philanthropic life be heard, as if the world had listened to and read a hundred times, what God has written in our hearts.

HON. WADDY THOMPSON ON THE MEXICAN WAR.

This gentleman has recently made a speech at Charleston, S. C., on the Mexican War, and the following is from a report of it in the Charleston Courier. We think that though a "prophet of evil," he will prove a TRUE prophet in the matters of which he speaks. The results will certainly show that "he that digged the pit, hath fallen into it;" that the South, which drew us into the war, will suffer the most from it, and their miserable hopes of gain be disappointed.

He liked not to be a prophet of evil, but he had a deep and settled conviction of the impolicy of this whole Mexican war. He prayed fervently for favorable results, but he was but a coward who was wilfully blind to the signs of the times. He would answer for it, such was the squandering of treasure in this unhappy war, that $3,000,000 would not pay South Carolina's share of it. Were the war to close now, he verily believed $100,000,000 would not cover its cost to the nation, besides the priceless outpouring of our blood like water. It was with pride he regarded the part borne in the contest by South Carolina; and he felt it to be monstrous, and his indignation kindled at the thought, that even our soldiers, whose valor and blood should add new territory to the Union, were to be denied an equal participation in the benefits of conquest—the privilege of settling on their bounty lands with their own property and institutions.

He would not wilfully mislead the meeting; but this conquest, this extension of territory, was not to enure to our benefit. It was as false in politics as in war, to count on the weakness or want of firmness of the enemy; and he believed a fatal mistake had been committed in the prosecution of the present war with an inadequate force. He believed the North would not recede from their position. Ten States, with votes enough to control the popular branch of Congress, and to elect a President of the United States, had taken their arrogant and insulting stand; and they were daily gaining strength. Last year, 300,000 foreigners landed on our shores, not 2,000 of whom settled in the South, the rest spreading over the North and West, with imported sentiments hostile to our welfare. With Oregon and the expected accession of Mexican territory, added to the present non-slaveholding States, the number of free States would be ultimately numerous and strong enough to amend the Constitution and overthrow the institutions of the South. *There was a remedy for the evil, however. It was, to acquire no more territory.* We already had territory enough, vacant territory, to swell hereafter with a myriad population. Did he, like the seer of old, stand on the summit of Pisgah, and see a new Canaan—a land flowing with milk and honey, and studded with gold mines, inviting the entrance of our people—still would he reject it, if it would set our children at war, and to cutting each other's throats. But he knew the territory in question to be no promised land—nay, to be comparatively of little value—being at an average distance of 500 miles from the coast, rising almost immediately into precipitous mountains—the Rio Grande, too, being a shallow, rocky, shoaly river, like our Saluda. Nor could it avail us anything in the way of indemnity for the expenses of the war, for Spanish and Mexican grants would of course be reserved in the treaty of cession, or we would, in common honesty, be obliged to respect them. The population, too, would be a worthless and troublesome one; accustomed to rebellion, and unaccustomed to work; some 100,000 or 200,000 Roman Catholic Indian voters: some 8,000,000 or 10,000,000 of people to keep in order. Instead of getting, as some imagined, land without people, it would be just the reverse—we would get people without land. Besides all this, he would stake his life that no part of the territory could or would be occupied by slaveholders. He would consent to be gibbeted, or, if dead, that his bones should be dug up and made manure of, if ever a slaveholding State were formed out of any portion of it. We should be satisfied with Texas, every part of which will be slaveholding territory, under the compact of annexation, having the Rio Grande for its boundary, and a reasonable margin where necessary.

THINGS THAT PERTAIN TO OUR NATIONAL WELFARE.

[From Rev. Dr. Bushnell's Discourse on "Barbarism the first Danger."]

First of all, we must not despair. There is no cause for despair. Dark as the picture is that I have given, I do not, for one, suffer a misgiving thought. In many portions of the field, the crisis is already past. In others it soon will be. And every new State, or section added to the parts already secure, brings an accession of aid and a more preponderant weight of influence. Of the new regions, we may say that Vermont, Western New York, and a part of Ohio, are already gained, and are now side by side with us, helping us to support the downward pressure of the emigrant masses. We have only to make sure, in like manner, of all the States this side of the Mississippi, and then the critical point is, in my estimation, past. Much will remain to be done; but the result will be sure. For when once the vast region this side of the Mississippi is seen to be ascending with us into order and christian refinement, the regions beyond will scarcely be able to drag themselves down into anarchy. The die of our destiny is cast. Seeing then the momentous perils that hang about us, let them only quicken us to a more fixed and heroic devotion. It must be a faint heart that cannot bear up, in a struggle so evidently temporary. Nothing is more certain than that, if we deserve to triumph, we shall triumph; and if that be not enough to sustain our courage, we are worthy of no such cause as this.

And what next? We must get rid, if possible, I answer, of slavery. It aggravates every bad tendency we suffer. We cannot, as American christians, be at peace with it longer. Not forgetting the moderation that belongs to every just cause, we must lift our voices against it, and must not desist from all proper means to secure its removal, till the work is done.

We must also return, as soon as possible, to a condition of peace, and maintain it, as the only hope of moral and social progress in our country. War is the proper work only of barbarians—the bane, therefore, of all social order and virtue. Even New England itself, as I have shown you, came near sinking into a fatal debauchery of character in the wars she encountered. For a war exasperates all the evils incident to emigration, postpones all settled habits and turns all sobriety to madness.

If something could be done to civilize the manners of American politics, to abate the rudeness of political animosities, to establish candor and courtesy and dignity of feeling between opposing parties and their leaders, it would greatly expedite the progress of refinement in our people. And I know of no more ready or proper expedient, than for every christian man to look at the most interior merits of every cause or question, and stand ready to support the right, bear what name it may.

Be it also understood that the sooner we have railroads and telegraphs spinning into the wilderness, and setting the remotest hamlets in connection and close proximity with the east, the more certain it is that light, good manners and christian refinement, will become universally diffused. For when the emigrant settlements of Minesota or of Oregon feel that they are just in the suburbs of Boston, it is nearly the same thing, in fact, as if they actually were.

Education, too, is another and yet more sacred interest, which we are to favor and promote by every reasonable means. Colleges are a great and pressing want; but we want only a few. Indeed we have enough already for the next twenty years, if only they were fully organized and sufficiently endowed. Subordinate schools, and especially rudimental schools, are a much more pressing want; but these, in order to have any value, must be created and supported principally by the people for whose benefit they exist. The most, therefore, which can be done is to stimulate the demand for such schools in every convenient manner.

This brings me to speak, last of all, of that which is really the chief, the all-important work, viz: to provide a talented and educated body of christian teachers, and keep them pressing into the wilderness, as far as emigration itself can go. These mixing with the families, and entering into their new struggles, will stimulate the demand for instruction, assist in the founding of schools and academies, and become the guardians of every good interest. We must throw ourselves out, therefore, upon home missions as the first and sublimest christian duty which the age lays upon us.

EFFECTS OF SOLITARY CONFINEMENT.

Some three or four years ago, the Legislature of Vermont passed a law that persons convicted of murder should be confined solitarily for the period of one year, after which they should be subject to execution by direction of the Governor. In accordance with this law, EUGENE CLIFFORD was put into the State Prison in solitary confinement under sentence of death. The following is from the Report of the Physician of the Prison, Dr. Phelps, as contained in the Burlington, Vt., Free Press of Oct. 29th. It may throw some light on the question discussed at so many meetings of the Prison Discipline Society, respecting the Philadelphia and the Auburn systems;—and perhaps on still another question, the exchange of death on the scaffold for solitary confinement for life.

The case of this man, who died April 15, 1847, being peculiar, requires some remark. He had been in confinement nearly four years, excluded for the whole of that period from society, exercise, and nearly from light. Thus situated, both body and mind sunk together; he came to prison a stout, athletic man, in the prime of life, all his activities in full exercise from strong passions and impulses, and from the day that the door of his civil grave closed upon him, his course was directly downwards to that physical one, the lot of all. His case furnishes an exception to man in general, of whom it is said, it is given to him once to die; but the unfortunate Clifford met with a double death, an intellectual and a physical death.

It has been my duty to watch the health of this man for the whole period of his sojourn in this place, and I can speak without any hesitation of the change he underwent. His intellect, when he came here, was unimpaired; he generally admitted his guilt to me, but thought himself justified. He even sought at times, for a few months, to get some influence from abroad used in his behalf. It was then supposed that by the law he would of necessity be executed at the end of the year from the passing of his sentence, but such an interpretation was given to the law, (then recently passed,) that the Governor did not feel himself compelled to issue the warrant for execution. After the year had passed he began to have raving turns; would be noisy, abusive and violent, so much so as to make it necessary to chain him. In a few days, this would pass off, and he would become manageable and orderly. Soon after this, he was haunted with the idea that he was unlawfully confined—he could not understand why he had not been hanged at the time he expected to have been hung, or why he should still remain in confinement; the idea of unjust detention (as he considered it) would lead him continually into fits of violence and insane rage. At such times, the scanty furniture of his narrow cell would be destroyed, and his clothes would suffer the same fate.

Next to this, succeeded a wish to be hung. Reason, which now began to shine unsteadily, showed him that such a life, a "death in life," was less desirable than death, even in its most ignominious form. I have still in my possession a document which he wished me to forward to the Governor, in which he begs him to order his execution.

At this period there were great changes in his feelings, from deep despondency to corresponding high exaltation of spirits,—a gloomy silence was succeeded by laughter continuing *for hours*; he could however give as little reason for his mirth as his sadness. With these changes there would be an occasional admixture of the old idea of unlawful detention.

The next change was a refusal to take nourishment, with the intention of starving himself, and in this way to escape from a life that had become intolerable to himself. On one occasion, he continued to fast eight or ten days, but promised to eat again upon our making preparations to administer food by the stomach-pump, and for a time kept his promise. But in the last year of his life he was very unsteady in his eating, several times going without for four or even six days in succession.

About a year and a half before he died, he became possessed of the idea that there was a conspiracy against his life, and that poison was continually administered to him in his food. There was also an idea of supernatural agencies operating upon him and "burning him in his bowels," an idea, so far as I have observed, peculiar in some degree to insanity from derangement of the digestive organs. Supernatural voices also called him names, such as "dirty blackguard," and others equally disrespectful. I could never learn that any illusion was made by these imaginary voices to his guilt. Indeed I never saw any feelings of remorse or penitence for the murder of his wife or child. In the last year he became less and less communicative, until he would not speak at all, and for the last few months preceding his dissolution, he did not speak to any one, or make any vocal sound when alone except once, a few hours before he breathed his last, and then only a word or two in reply to some question relative to the pains he seemed to be suffering. Such was the intellectual death of Clifford.

The passions to which he had always surrendered his reason, seemed at last to have caused its destruction, In this, morally speaking, we see no new principle; it has ever been thus with man. Passion, the mainspring to crime, in its devastating progress often destroys the intellectual instruments by which it carries on its operations. The gradual destruction of his physical powers kept pace with the intellectual depressions; one stage of bodily derangements succeeded another, until life ceased. It was difficult at any time to say which was least natural, the body or mind. Examination after death revealed tubercles in the lungs, and in almost all the abdominal viscera; in fact, just the same pathological condition was found to exist as is seen in the wild animals that die in their cages after long confinement.

It cannot be doubted that those who advocate the abolition of capital punishment, do so from motives of humanity; but do they not err in exchanging the sentence of death upon the gallows for solitary confinement for life? Could they have seen Clifford through his confinement, and his death-bed scene, I cannot but think the conviction would have come home to their mind, that whatever control the law might give them over the physical life of the murderer, they had no right to destroy his intellect and send him at length into eternity an idiot or a maniac, or, in other words, to inflict upon him an intellectual death.

THE BIBLE.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all other books put together! Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol-worship—has abolished infanticide—has put down polygamy and divorce—created for families that blessed thing, a Christian home—and caused its ot her triumphs by causing benevolent institutions, open and expansive to spring up as with the wand of enchantment! What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many copes of jurisprudence have arisen, and run their course, and expired. Empire after empire have been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

THE IMPENDING REVOLUTION ON THE CONTINENT OF EUROPE.

The Edinburgh Witness has a powerful article on the elements which are to come into collision in the impending revolution, in which the editor enunciates the views of a philosophic mind. He thinks that Europe is approaching a terrible convulsion, and that when the catastrophe comes, "It will affect society to its very foundation, altering or abolishing the entire of its present frame-work." "On the continent, everything is changing; but nothing is mending. The change, slow at first, now proceeds at a fearfully accelerated rate. A few years more and the terrible goal to which this progress tends, will assuredly be reached. The change already accomplished is of a most decided and marked kind." The old Europe—that which our fathers knew—has disappeared. The politics of the continent—we mean of its masses—are now fiercely democratic. The doctrines regarding equality, so prevalent in France before the Revolution—and the growth of which in Europe was checked by the atrocities which accompanied that great out-break—have again appeared, and are taking root and flourishing far beyond the limits of France. The whole continent—Russia, perhaps, excepted—is, in this respect, rapidly becoming French. Everything portends that the age of monarchy is drawing to a close; but it by no means follows that the age of despotism will expire with it. Mobs can play the tyrant as well as Kings.

"And what is the religion of the Continent? It is Pantheism. There is no Sabbath, there is no Bible: there is neither public adoration, nor secret devotion; there is, in short, no trace of Christianity, save a few usages which tradition has handed down, and a few phrases which survive to our day, but which are no-ways connected in the minds of the people with any one doctrine of Revelation. We can scarce even call the Continent *Popish*. The frame-work of Popery still stands there—those strongholds which that terrible superstition erected in the days of its power, from which to awe the world. The chains and dungeons it prepared for the mind are still to be seen; but the poor prisoner has escaped, though, perhaps, to fall into just as gloomy a dungeon. No one can visit the Continent without being impressed with the conviction that Popery is there *effete*, that infidelity has stabbed it under the fifth rib, and that, though life may struggle in the extremities, the heart has been reached."

In the number of the *Westminster and Foreign Quarterly Review* just published, there is a very interesting article on the part Russia is likely to play in the coalition that is to shake the old world. That Empire is rapidly rising in power, and gaining a preponderating influence in the affairs of Europe, which threatens to destroy the *balance* which diplomacy so anxiously strives to preserve. Russia, says Schnitzler, "Is a world in itself. Its extent is more than ten times that of France. In Asia it is prolonged without interruption over another territorial surface forming a third of that division of the globe. In European Russia there are vast tracts void of culture and inhabitants; yet it contains on the whole about 56 millions of souls; and to give an idea of the importance of this new world still so imperfectly peopled, and partly plunged in the torpor of barbarian life, but which may rise at no distant day, we need only to say, that the births are to the population, in the proportion of 1 to 23 or 24, whilst in France the proportion is only 1 to 34 or 35, and that the annual increase of population by births exceeds two millions, whilst among us (French) it has not yet reached one million." In 80 or 100 years the population will be 120 millions. The people are vigorous, courageous, cheerful, skillful, but false, dishonest, covetous, and thoroughly depraved. Russia is the seat of a young, active, stirring, ambitious civilization, which every day achieves some new step in advance. It is, moreover, united, compact, subject to one law,—a living law in some sort, and to which religion, still in possession of all its power, notwithstanding its want of enlightenment, lends the full force of its potent sanction. This Empire, placed on the confines of Europe and Asia, presses on them both at once, and never since the Romans, has any power shown a greater expansive force." [Salem Gaz.

DIGNITY OF FARMING.—ANCIENT ROMANS.

MR. EDITOR,—SIR: There appears to me a great want of self-respect among our farmers; they underrate their profession and do not consider the paramount importance of the occupation of a husbandman to their country and the world.

Many of our young men of enterprise who have a laudable ambition to be useful, consider the science of agriculture confined to a certain routine of practice which requires but little thought and still less study to arrive at a perfect knowledge of all its mysteries; they, of course choose some other sphere of action, a mechanical or mercantile situation, or perhaps one of the learned professions. This I consider a great evil; all the real wealth, the common necessaries, as well as luxuries of life, spring from the earth and depend mostly on its cultivation.

In the history of past nations, we find that their independence, prosperity and morals, depended much on their agricultural population.

In the first and most flourishing years of the republic of Rome, seven acres of land was all that was allowed to one husbandman and his family; so well was it cultivated that all kinds of grain and produce of the soil were abundant; could it be thus under a bad system of agriculture?

The citizens of Rome at this time were divided into tribes or classes; in this division those employed in agriculture ranked first; from this class were selected all their military and civil officers, and it was considered a degradation to be removed from it to the class of artizans or those employed in mechanical arts.

We find their great men were employed in cultivating the ground with their own hands. Cincinnatus, M Curius Scipio, and a host of others equally renowned in History were the men that performed the manual part of husbandry.

Let our farmers study ancient writers on this subject; they will there find much knowledge, and it will show them in what estimation their occupation was held in those days.

[Ploughman.

NEUTRALITY.

"Neutrality seems to me a natural state for men of fair honesty, moderate wit, and much indolence; they cannot get strong impressions of what is true and right, and the weak impression, which is all they can take, cannot overcome indolence and fear. [Arnold.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 20, 1847.

☞ The Proprietor of the Christian Register is happy in being able to announce, this week, an arrangement for the editorial management of the paper, which he believes will prove highly satisfactory to its readers. He deeply regretted in common with others, the necessity which the late editor felt of relinquishing the care of the paper. On the announcement of this intention, the thoughts and efforts of the Proprietor were at once given to the subject of supplying the vacancy—under the counsel of those long-tried friends, both among the clergy and laity, whom on such occasions he feels it his duty to consult.

To secure the services of one who unites in himself the various qualifications well fitting him for this responsible and important position, is a matter of more difficulty than most readers of the Register may suppose.

While negociations finally unsuccessful were pending, we fortunately and unexpectedly secured the temporary services of Rev. Nathaniel S. Folsom, a gentleman whose labors as Editor for the last three months have given ample and increasing evidence of his eminent qualifications for the work. It is with much satisfaction that we are able to announce that he has now consented to assume the regular and permanent charge of the paper.

EDITORIAL ANNOUNCEMENT.

The name which appears on the first page of this week's paper as editor, is the simple announcement of a connexion which has existed for the last three months, but which was entered into with no other thought than of helping to meet a present exigency, and performing a labor of very short continuance. It was while a proposal to edit the Register was under consideration by a gentleman, to mention whose name would only raise useless regrets that he felt it his duty to decline. In considering such a proposal ourselves, we were not without the apprehension that its duties would prove too laborious in addition to others already upon us, with which we could not allow it to interfere; but we have accepted—with exemption from compilation of secular matter &c., and with provision and arrangements for aid from gentlemen of well known ability and tact, who, in every thing but the form in which their communications appear, may be regarded as associate editors rather than isolated correspondents. We have accepted it—not only by request of the Proprietor, but in concurrence with the expressed wishes of many others, to whom the recent editorial labors of the Register have been acceptable beyond our fears though not beyond our hopes. What the Christian Register ought to be, what it can be made to be, for the sake of the denomination which it is designed to support, and the interests of a common Christianity,— we see clearly and feel strongly enough, but despair of having it perfectly accomplished except as the work of yet more associated talent, and of a still greater division of labor.

We do not feel it necessary to make any formal statement of views and opinions, with the announcement of our present connexion. It will be sufficient to say to the readers of the Register, that the editor will enter into the labors of his predecessors, not to destroy, but to build still upward, the work which is and always will be associated with their names in honorable and grateful recollection. The motto of the Register—"Liberty, Holiness, Love"—expresses what we shall aim to have the paper efficiently promote, and the spirit we wish it to breathe; liberty, holiness, love, uprooting all forms of evil,—all slavery, war, intemperance and every other wrong,—and establishing both the individual man and the social state. Subservient to these objects, and identified with them in spirit and in true import, we believe with convictions of mind and heart ever increasing, is "Unitarian Christianity," to which the Register has from the beginning declared itself devoted, and to which in the work of editing it we also devote ourselves. In saying this, we speak in no exclusive spirit, but recognize as fellow-laborers all Christians of whatever name, who labor for the same great objects of "liberty, holiness, love." Not only to Unitarian Christianity,—but "to sound morals", both public and private, and to sound "literature"—to these as flourishing best and permanently on the soil of liberty, holiness and love; not separated from Unitarian Christianity but vitally and organically connected with it, and yet not it alone but with Christianity as embraced by other bodies of Christians,—to these, and to the communication of important, healthful "news,"—the "Christian Register" will still be "devoted." In whatever there is that is common to us with Christians of other names,—"whereunto we have already attained,"—we wish to "walk by the same rule, and mind the same thing," and labor in the spirit of fraternal cooperation. Our differences, while we do not wish to sink them through any desire of outward uniformity, we will express for the sake of truer union, and higher good.

THE RELATION OF FAITH IN CHRIST TO THE SPIRITUAL NEED OF MAN.

Where a need is felt, there exists the corresponding desire to have it supplied, and a readiness to use the means of its supply. Hence our Savior said, "I came not to call the righteous, but sinners to repentance." His mission being "for sin"—to remove and destroy it—he could be successful only among those who felt themselves to be sinners, and who desired deliverance from sin. Among such he would be received. They would need only to perceive in him the requisite power, to feel in the means he applied the hope of success, and they would be prepared to have faith in him.

When our Lord was on earth, the sick thronged his steps wherever he went, believing he had the virtue to heal them, and they were healed. It was always done according to their faith. So with the disease of the mind, which is sin—there needs but the conscious suffering from it, and the desire of deliverance, to impel one to apply where there is reasonable hope of aid. In Jesus, the Savior of man, the soul has the hope of aid. There is that in him which, when he is presented, assures us that he is able to save to the uttermost. To exercise such a faith in him is the beginning of the salvation, the renewal of the health of the soul.

The purifying and renewing influence which faith in Jesus has exerted on the souls of men, is not less sensible than the healing effects which he produced on the bodies of the sick. If these effects on the soul have not been as instantaneous and as entire; if sin and moral imperfection have not been immediately expelled, still the beginning of so good a work, and its sure progress, have been sufficiently decided to demonstrate the efficacy of faith. There are multitudes who will attest, that for them there had been no inward deliverance from sin, no effectual antagonistic power to the appetites and desires of the flesh, until deliverance and efficient moral power came simultaneously with the exercise of faith—of faith with direct reference to this want of their spiritual natures—faith in Christ as the spiritual Deliverer sent to bless us by redeeming us from all iniquity, and by associating us as fellow-workers with himself in doing good. To them when Christ came, in their consciousness of sin, and in their desire to be delivered from it, and said "Believe ye that I am able to do this!—and when to this inquiry they could simply say, "Yea, Lord, I believe that thou art the Christ, the Son of the Living God"—the one anointed and sent for this very purpose,—then simultaneously with the exercise of the faith which applies the remedy, the believer begins to be "purged" from "conscience of sins."

The consciousness of sin, and of repeated but vain efforts to overcome it; the experience of the fact that the law whether written on the heart or in the Scriptures discloses our guilt by enabling us to perceive how far we have departed from it, but does not give strength to obey its precepts—these things produce discouragement. There are many—and how many!—who, conscious of wrong in feeling or in action, in the heart and in the life, have often resolved to be what they know and feel they ought to be; but their resolutions have in some unhappy hour all dissolved, have all been put to flight before some sudden awakening of passions and desires which they had resolved to subdue. These failures are followed by deep discouragement. In such seasons our moral force is the weakest—we have no moral power at all. We are dissatisfied with ourselves, we condemn ourselves—and justly so. But we find ourselves "without strength." We can exercise no confidence in the strength of our mere resolutions, at least in such resolutions as we have hitherto made. Possibly some give up all desire and effort to be and do what they know they ought to be and do. Confidence, trust, is what we need to have awakened in us; confidence in something that is adequate, and will not disappoint us. Christ is the very object to awaken this confidence. Coming to us as the Savior of men, the Imparter of spiritual life, the Conqueror of Sin; having both in his own person and character the attestations to his power to do all that is needed, and exhibiting at his command all the needed aid,—the moment we have faith in him, that moment is the work of our redemption begun.

OVERTURES FOR RE-UNION.

The division effected in 1838 between the Old and New School Presbyterians, running through the whole body, and separating it in twain—making two General Assemblies, and two Synods and Presbyteries in every section of the country where there had been only one,—has never ceased to be deplored by those who were thus cut off, and by not a few from whom they were separated. In the state of Virginia, an overture for a "re-union of Old and New School" has been sent up to the Synod of Virginia, (old School,) at a recent meeting in Staunton, by the Presbytery of Lexington, and was referred to a Committee to confer with another Committee to be appointed by the other Synod (new School.) The proposal for re-union is very strongly urged by the Philadelphia "Observer" (new School.) It is discountenanced by the "Presbyterian" (old School) in such a paragraph as the following:—

"We confess we were somewhat startled by the announcement that this Synod (of Virginia) had taken initial steps towards a re-union with the New School. We rely confidently on the orthodoxy of our Virginia brethren, [i. e. on their adherence to '*the basis of the Assemblies of* 1837 *and* '38,'] and we cannot for a moment permit ourselves to believe that they will compromise any principle to effect a union, the only proper terms of which have already been settled by the General Assembly. Still we think they have placed themselves in a false position. On two occasions, at least, the Old School in two several Presbyteries have found themselves wofully entrapped by initiating proceedings of this kind. Let others be wary. 'Let well enough alone.'"

So long as one party of the Presbyterians receive the Westminster Assembly's Confession of Faith, as containing the truth, the whole truth, and nothing but the truth, and the other party receive it only "for *substance* of doctrine"—the latter making reservations in matters which are deemed essential by the former—there can of course be *no union on the basis of the Confession*. There was nothing but an *ecclesiastical* union existing before—there was no hearty, inward union, but on the contrary continual strife and alienation. The true course to be pursued is for the Old School to retain their Confession, believing it *ex animo*, as they do; and for the New School to take that portion of the Confession which they receive, *ex animo*, if they deem a creed necessary, and consent to remain a body by themselves. There is no less real cause of ecclesiastical separation between the Old School and New School Presbyterians, than between Trinitarian and Unitarian Presbyterians. If the Old School Presbyterians would receive the New School, and co-operate in the spirit of Christian love, it would indeed be a happy event. If the Trinitarian body of Congregationalists would co-operate with the Unitarian body of Congregationalists, it would gratify the longings of thousands of hearts. But if union can subsist only in the adoption of the same creed by those who differ no more than the New and Old School Presbyterians, there never will be union. One thing perhaps will be demonstrated by such events as those to which we have alluded—that the union which will subsist, and is to be sought, among Christians—the union for which Christ prayed, and every true Christian heart must long,—is union in love; a union independent of human creeds, and mere opinions; a union in *the spirit and life of Christ*, who is the "first born among many brethren."

PROGRESS OF OPEN COMMUNION.—VERY COURTEOUS AND AFFECTIONATE.

It will perhaps be remembered that the Register recently contained a notice of "the progress of open communion in England." Other religious papers of other denominations noticed the same matter. It will perhaps be remembered, too, that, in an editorial, we deplored the unhappy divisions connected with the discussion of close communion in England. We were sincere, and felt no other emotions than those of respect and good will, and no other, we think, were apparent. We noticed no other manifestations in other papers. The following is the way in which the Christian Watchman bears the animadversions of his neighbors.

"Our neighbors of the different denominations around us manifest a lively interest in the affairs of the Baptists. Leading papers of Presbyterian, Congregational, and Unitarian denominations, copied Mr. Wheelock's letter on the working of open communion in England, last week, all giving token of unusual gratification at the "distractions" into which the inconsistent practices of our English brethren have betrayed them, and the "unlovely influences" which are resulting therefrom. It is some satisfaction to be the *occasion* of bringing three such discordant elements into unison on even one point, for we recollect having read that Herod, Pilate, and the High Priest did for once agree."

We remember that an Orthodox clergyman of this city once represented Unitarians as so many "persecuting Sauls of Tarsus"; and were disposed to complain a little about it. If any of the old feelings were still lingering, it might serve to mitigate them to consider that we are now put into such good company, under rather worse names applied to our Presbyterian and Orthodox brethren also, than that we murmured so much about in the former case.

It is rather strange, but for human inconsistency, that such a paragraph should appear in such a quarter; for there is no paper that has exercised this supervision of the condition of other denominations, especially the Unitarian, more than this very Watchman.—But to let this pass—it appears that the facts set forth in the letter of Rev. Mr. Wheelock (see Register of Oct. 16th,) *are denied*, and it is matter of justice that we inform our readers of it. Rev. W. Groser of London thus writes to the Montreal Baptist Register.

"The sentences which you have extracted from the New York Baptist Register, under the head 'Strange Statements,' are well entitled to that appellation. They would be 'strange,' indeed, if they were true, but being utterly untrue, and adapted to bring Baptists into undeserved contempt, it is 'strange' that any Baptist publication should have printed them. At the last meeting of the Board of the London Baptist Ministers, after the business was terminated, I read these 'Strange Statements' to the brethren, and requested that if any one knew of any such facts, or of any facts which could have furnished a basis for the representations, he would mention them; but neither the strict communionists nor the open communionists, and there was a considerable number of both classes present, had ever heard anything of the kind. I sent the extract to Br. Robinson, pastor of the church at Kettering, over which Mr. Fuller presided; he copied that portion relating to the church at Kettering himself, with his own hand, and returned it to me with these words under it:—'*The assertions contained in this paragraph are, throughout, and in every particular,—false.*' The only fact that I have heard of, that could be supposed to have given occasion to any part of the statement, is that the wife of a Baptist pastor, being a Pedobaptist, has, in his absence, as I have been told, caused her children to be sprinkled."

"THE GOSPEL OF TO-DAY."

We mentioned this pamphlet last week. We think highly of the charge, by Rev. J. F. Clarke—it is admirable; and of "the right hand" by Rev. Mr. Stone—it was a symbol which united earth and heaven; and of the "address to the people," by Rev. Mr. Fox—it was a word fitly spoken. But of Mr. Channing's sermon what shall we say? It is very able, far-reaching, pure and elevated in thought and spirit, and in its present shape bears the marks of great elaborateness. But if we rightly understand this "*gospel of to-day*," it is something of which the author considers "the everlasting gospel" only a portion, and the movement in which the gospel of Christ has been and is now, and may hereafter be embodied, but a section of the good designed and even now communicated to man. We may have failed after strenuous effort, to gain the stand-point of the author; and we are ready to be corrected. In the prophecy of good to man, we think there is in the everlasting gospel predictions of a *restoration* of things on earth as glorious as those presented in "the gospel of to-day." Every author, inspired as well as uninspired, naturally conceives of this latter-day glory under some particular form. An associationist apprehends the future under the form of his own favorite theory of "combined order" &c. And it is natural to labor to *realize* this form. But God's intent and view are larger than man's; the reality will outmeasure every anticipation; and while each man is building some structure after a favorite ideal, lo! another more beautiful and harmonious has already arisen beyond his own. In the hope of a better day, we sympathise with Mr. C., and his words especially at the close lift us up. We mourn with him over human wrongs, and pray for their removal, and our feelings become more intense as his words fall on our ear and heart. But after all we do not hesitate to confess that we prefer "the everlasting gospel" above "the gospel of to-day."

"ORTHODOX UNITARIANS."

Such is the title of an article in the last New-Englander, written by the Rev. Mr. Thompson, pastor of the Broadway Tabernacle, New York. It is founded on the Tract by Rev. A. P. Peabody on the "Importance of Opinions." It is very friendly in its tone. It avows "a high respect for the author" of the Tract; says there has "seemed at times a vitality in his ministry," commends him for maintaining "principles and promoting the good of his fellow men," and for many other excellent qualities and manifestations of character. He says in respect to Mr. P's view of Christ, "it will not suffice for us (Mr. T.) with our education, but who will say that it will not suffice for *him*!" Quite a large portion of the Tract is quoted, and a fair analysis given of its contents. At the close of a paragraph from p. 9, he has the following comment—"Here is orthodoxy upon a vital question. We are glad there is such preaching in Unitarian pulpits. It would not sound unnatural, to say the least, in the most orthodox pulpit in the land." He gives a very amusing incident attending the reading of the tract to some friends. "We have read," says he, "the pamphlet anonymously to persons of unquestioned orthodoxy, and they have approved its sentiments, and have spoken of its fitness to benefit Unitarians, without suspecting that the author was himself a Unitarian." The article before us does not go to the length of a frank and manly avowal of fraternal feelings for the author of the Tract, or for any other Unitarian. Nor do we altogether like a certain air about it, (we will not designate it by any epithet, lest we should appear unkind,) an air from which Dr. Bushnell is not entirely exempt, and which coming from Unitarians towards himself, *might* possibly be called *patronizing* or affected, but which would certainly appear with no worse grace from them than from himself, or Mr. Thompson. We wish for our Orthodox brethren, who feel disposed to come as far as the author of the article before us,—a still larger Christian liberty. We think he possesses the fraternal spirit in his heart, but it does not come right out strongly. It is timid,

"And lingers shivering on the brink,
And fears to launch away."

Mr. T. in concluding—rather playfully alludes to a recent fact. "We beg the Executive Committee of the Unitarian Book and Pamphlet Society," says he, "not to take alarm at our commendations, and thereupon suppress the sale of it, in order to guard against its dangerous tendency in their own denomination!" Certainly a very large number of our most thoroughgoing Unitarian clergy and laity would stand committed, if it were discovered that the tract has this "dangerous tendency." But the "Executive Committee" alas! would be found to be so fully steeped in the sentiments of the Tract, that their suppression of it would be hopeless, if all the rest of the denomination should rise and clamor for suppression.—And still speed thy way, beautiful messenger of truth! Perform thy message in whatever degree it may be needed among ourselves, shedding healing from thy wings, and imparting thine own spirit of Christian love to every bosom that shall receive thee—whether among Orthodox or among Unitarians, both of whom thou hast "the fitness to benefit."

THE ELECTIVE FRANCHISE FOR COLORED CITIZENS.

In the October number of the New Englander, there is a most able and excellent article from the pen of Rev. Dr. Bacon, of New Haven. He urges the extension of the elective franchise to the colored citizens of the free states, from considerations of benefit to themselves, and of policy for the nation, and from the still higher point of Christian duty. He thus concludes,—

"The old free states have too long set an example of illiberality. Some of them have treated the colored citizen as if he were an alien and an enemy; they have by denial of privileges at least, said to him, *begone!* New England is comparatively, not wholly free from this charge. Connecticut is the only one of her states whose constitution proscribes the man of color; and her legislature has submitted to the people an amendment which, if adopted, will save her from the disgrace of this unenviable distinction. The adoption of this righteous policy by all the free states is much to be desired for the reasons given, and for the reputation of the country as a republican and Christian nation."

"The disgrace of this unenviable distinction" still attaches to Connecticut. The vote in the question is given in the "National Era" as follows—yeas 5,553; nays 19,795. Majority against extending the right of suffrage to colored citizens, *thirtem thousand, seven hundred and ninety-five*. Such a result is absolutely astounding. Let the friends of humanity and the rights of man in Connecticut, put Dr. Bacon's article into the form of a tract, and circulate it throughout the state, and try the question again at the end of another year.

THE CHURCH IN INDIANA STREET.

We are very glad to see the Indiana Street Church, erected for Rev. Mr. Fox and his society, so near its completion. It is to be dedicated, we learn, on the evening of Sunday after next, (Nov. 28.) The edifice is Gothic. In the interior arrangements, there is great neatness, taste, and beauty displayed; and we cannot conceive how it can help gratifying the eye and feelings of worshippers of whatever class of society, whether uncultivated or refined. The hope and perseverance and self-denial, manifested in this enterprise, deserve to be, and we think will be, rewarded with that eminent success and usefulness, which were the aim of him in whose mind and heart the enterprize originated.

For the Register.

THE CROSS.

The bones of some of our Puritan fathers would shake with indignation in their graves, if they could see how their favorite roosters were descending from their perch over our Congregational Meeting-houses and the Cross taking their place. But unworthy descendant am I of those old devotees to truth in opinions and tastelessness in the arts. I profess Iconoclasm against the roosters! I like very much this making our steeples bear the Cross, if we do not ourselves very exemplarily bear it. The Cross is the distinctive sign of our faith in general, and should be of the Unitarian faith in particular, since we peculiarly believe in a Savior who *could* be crucified, really and not deceptively. This sign has been used in the Churches from the time when they had not begun to know the Athanasian creed, and were certainly not Trinitarians in the modern sense; for they held the inferiority of the Son to the Father, as we may see in the writings of the early Church Fathers. Some of these, as Augustin, occasionally drop a hint that even simple Humanitarianism was the faith of the masses, though they the Doctors tried to work them up to a more soaring theology. However, all of them venerated the sign of the Cross—"adored the Cross," the Catholics say, and we Protestants rate them soundly for the naughty word; but Catholics use the words "adore" and "worship" &c., as the Bible does before them, in the general sense of reverentially saluting with higher or lower veneration according to the nature of the object. This is one of the principles of scriptural interpretation in which the Catholics are right, and Protestants wrong,—all except we Unitarians, for we agree here with the Pope; and as extremes often meet, so there are several matters in which the infallible Church has said our Unitarian good things before us.

The Greek Church too and all the Oriental Churches have used the Cross from primitive antiquity, as appears from their Liturgies still extant and which were composed before or in the 5th century. Even the Iconoclasts of old, who were the first among Christians to throw down images in the Church, always respected the Cross, and in their council of Constantinople wishing to give a sacred sanction to its decrees, they swore its members on the *Cross* and the Gospels, to detest images for evermore as idols, and all who honored them as idolaters.

So general was this ornament of the Churches, that the Emperor Julian took occasion from it to reproach the early Christians for abandoning the religion of their ancestors, and in the place of the sacred bucklers that fell from Heaven adoring the wood of the Cross. "And would you," writes Cyril, "that we should repudiate this "wood" which reminds us of every virtue, and prefer to entertain our children and wives with the lying fictions of your Heathen poets?" The old saint was into the Emperor there. Ambrose gave a similar thrust. "When the Empress Helena discovered the Cross of the Savior, she did not adore the wood—that would have been imitating the errors of the Pagans—she adored Him who had been suspended on that wood." "For if the Gentiles accuse us of extending our adoration to the wood," says Athanasius, "we are willing to separate before them the two pieces which form the Cross, and then having destroyed its figure throw the two pieces to the ground and trample them under foot, to prove that our veneration is not addressed to the wood, but to the figure on account of its recalling the crucified to our minds."

Some of the most animated bursts of eloquence remaining to us from the primitive Church are panegyrics on the Cross, its uses, influences and suggestions. "The sign of the Cross," preached Augustin, "is a rampart to friends, an obstacle to enemies. With it commences the instruction of the catechumens, with it are consecrated the fonts of baptism; by it the baptized receive with the imposition of hands all the gifts of the Holy Spirit; with it Churches are dedicated, altars consecrated, the sacraments administered, and if you ask a catachumen whether he believes in Christ, he answers yes, and immediately traces the sign of the Cross distinctly on his forehead, bears it openly and blushes not." In what gorgeous hyperboles, the Goldenmouthed Orator of the Greek Church revels on this subject! "This object of malediction and abomination, this symbol of the lowest punishment, the Cross, has become more illustrious than diadems and crowns. Therefore you find it with the Prince and the subject, women and men, the virgin and the married, the slave and the free. All trace this sign on the most august part of the human face. On our forehead, as on a column, it is inscribed daily. Thus too we see it sparkle at the sacred table of sacerdotal ordination. Everywhere glitters the Cross, everywhere is it honored, in private houses, in public places, in the deserts, on the highways, on the mountains, on the hills and in the valleys, on the seas and in our ships, on our vestments, our beds, our arms, on our gold and silver vessels, on the paintings that decorate our walls. Instead of causing us shame and confusion of face, this former instrument of an accused death bears with it so admirable a grace that we feel ourselves to be more nobly adorned with it, more beautifully decorated than with diadems and crowns and collars of diamonds and pearls."

Wonderfully different associations are connected with the same object truly. Compare the raptures of the Fathers on the moral influence of the contemplation of the Cross, with the impressions it made on Beza and the Protestants he represents. "At the single sign of the Cross," says Athanasius, "magic loses its prestige, poison its power, the idols their adorers, and mad pleasures their charms and fascination. By the single sign of the Cross, the Christian repulses afar the artifices of the Demon." "For," says Origen, "such is the power of the Cross that if we place it before our eyes and fix the attention upon it, so as to see with the mind's eye the Savior dying on it, no passion of concupiscence or luxury or envy can prevail against it over us; but at the sight of this sign the whole sensual troop of sin takes to flight." But what says Theodore Beza! His Catholic commentator kindly warns the sensitive reader: "It will make you groan to see to what a point fanaticism can subvert the ideas of even an intelligent man." Beza writes, "I confess my soul shudders with horror at the Crucifix. It suggests the cruelty of the Jews against Christ, and therefore I cannot endure the sight of it." "As if the Crucifix," adds the good Catholic, "did not suggest to him still more the infinite love of Jesus, dying for him, for us all and even for his murderers."

I agree with the venerable Theodore that representations of physical suffering are apt to whelm every better emotion in horror and disgust, and therefore the simple Cross has the advantage over the Crucifix, something like what marble has over painted wax for a statue. It suggests, but is not too natural—too like.

Up with the Cross then by all means. As Wesley objected to the Devils having all the beautiful song tunes, I object to the Popes having exclusively all the beautiful emblems and symbols of religion. To the Churches elevating this sign before the public eye, I tender my wish that the lofty vision may be always as cheering and elevating to their souls as his famed vision of the Cross was to Constantine, and they read in it too, "*In hoc signo vinces.*" With a grain of Protestant salt, I will say to them with Lactantius in his beautiful Poem on the Crucifix' "Flecte genu, signumque crucis venerabile adora." May it admonish and stimulate them to realize in every sense the aspiration of Paul, "God forbid that I should glory in any thing save in the Cross of our Lord Jesus Christ;" for there are many insufficient ways of glorifying the Cross. It is not enough that it displaces the carved poultry that have roosted so scandalously long over Protestant Churches, as if they were filled with Peters who had denied their Master. It is not enough to make profession of the Cross according to the technical expression in which some sects announce the reception of certain Orthodox doctrines. How many speak of the Cross of Christ by which "the world is crucified unto them and they unto the world," when they mean nothing more than that they have adopted a particular creed. "They are not ashamed of Christ crucified"; that is, they have changed their *opinions* in theology, while perhaps the offence or scandal of the Cross in its wide and moral sense has not ceased with them, but may have become more rampant by their change, if they have changed from an unpopular to a popular Church. We turn away from the offence of the Cross when we decline any unpleasant or unpopular duty. We are ashamed of Christ crucified, when we are ashamed of any humbling and unfashionable enterprise of philanthropy, to which his spirit points. We must not think to follow him as long as he treads a smooth and honored path, living upon his kindness and cheered by his smiles, but as soon as he falls into disgrace and we see him upon a Cross, turn our backs upon him. This we do when we choose out the genteel and reputable duties of his religion, and leave the rest undone. There is many a charity which mere poetical sentiment would recommend; they require no self-denial. There are others which are all repulsive drudgery amid squalid and loathsome scenes, or which expose us to derision and reviling and loss of friends and caste; and we must labor not only without the approbation of the world, but sometimes even without the thanks of those we serve. These are the only tests, whether we are really willing to bear the Cross of Christ after him to Calvary. In short if we are ashamed of doing any thing which is right, because it will depreciate us with society, or of omitting any thing which is wrong because the dreaded code of this world's respectability commands it, we may sincerely think we are servants of Christ, but we surely are not of Christ crucified. The Cross in his native land was what the gallows is on our shores. If we should be ashamed of the gallows, then, in a righteous cause more than of the unpunished iniquities which entitle us to it, but instead thereof bring us to honor with men, it is all wrong with us; it is all a mistake; we know nothing of Him who sanctified the felon's Cross and glorified the death of shame. H. G. E.

For the Register.

NEW YORK CORRESPONDENCE.

DECLINE OF ORTHODOXY.

New York, Nov. 15, 1847.

I have said the dry metaphysical style of preaching must be charged in part with that public indifference to this means of religious improvement, of which Dr. Patton and his Synod complain. Religion has declined and will continue to decline wherever in this practical, excitable, active age the pulpit shall deal only or chiefly with doctrinal speculations. The idea has got abroad that the Church is not a school for the inculcation of theories and dry abstractions, but a brotherhood of gracious, loving, beneficent souls, whose duty and choice is the imitation of Christ in going about doing good. There are many, very many, I am persuaded, who feel dissatisfied and distressed that the energy and influence of the Church have not been more exclusively and efficiently directed to those purposes for which Christ lived and died. They have become weary of those profitless discussions and controversies which in many Churches have been the staple of preaching, and they long to be led forward to something better.,

And this leads me to remark in the second place, that another reason of the declining influence of the ministry and of preaching referred to by Dr. Patton, is found in the fact that the ministry do not throw themselves heart and soul into the great movement now in progress in favor of depraved and unhappy humanity. That there is a movement such as I refer to, few observing persons can fail to see, and it is becoming more earnest and manifest every day. There is extensively prevailing a sympathy formerly almost unknown, with the poor of the great human family; there are inquiries on all sides whether there is not something wrong in our present social economy, which causes so many willing and strong hands to be without employment and so many hungry mouths to be unfed. It is asked why it is that thousands and tens of thousands can barely earn a scanty subsistence by the most arduous and protracted toil, and there is a most earnest desire on the part of great numbers to find the best remedy for these acknowledged evils. Then again there is much feeling respecting the condition of our prisons and prisoners. A single Howard in Burke's day was a moral novelty and wonder. But his spirit has diffused itself, and there are now thousands of Howards profoundly interested in the welfare of those whose sins against society have excluded them from its bosom and shut them up in prison. There is a very general and firm belief that many of these unhappy and guilty creatures may be reformed and saved, brought back to virtue and respectability, if proper means are used.

There is also a great and growing feeling in favor of reforming our criminal code, and striking out its demand of life for life. This desire for reform is part and parcel of that general growth of benevolent feeling to which I have referred, and without much doubt will gain its end before long. So also the deep feeling existing and increasing against slavery, intemperance and other evils which disgrace and afflict us, is but another fruit and evidence of that great movement in favor of suffering and sinful men which so remarkably distinguishes the times in which we live, a movement which is destined to go on increasing in volume and force till the land and world have felt its influence.

The ministry of the Gospel has a solemn and weighty responsibility in reference to this movement of civilized, Christianized society. It is a development and growth of the Gospel principle of doing to others as we would have others do to us in like circumstances. The appropriate place of the ministry would be in the forefront of this march of the benevolent affections, encouraging, animating and guiding them. Say, if you please, that some of the designs in view are wrong. The ministry should be in the van to counsel and direct them. Say that they are visionary;—the ministry should be engaged in enlightening them. In a word, for every reason the ministry of that Gospel whose mission is peace on earth and good will to men—the ministry of him who came to seek and to save that which was lost—should of all other men be foremost in marshaling the moral forces of their age, and leading them on to those peaceful conquests of light and love over all the sin and suffering of man.

And never since Christ first sent forth his apostles, has there been such a field and such a preparation of the field for ministerial influence and power, as there is now in that state of feeling extensively prevailing to which I have referred. That feeling is literally yearning for a better and brighter moral day. It waits for the day star and the day dawn of a millenium of peace, mercy and love. It prays for relief and freedom from ancient error, prejudice and blindness, and for brighter, purer light to shine on all the paths of men. It is weary and sick with the hoary falsehoods and follies which have so long usurped the place of truth and wisdom; it is pained with the injustice, wrong, oppression and sighing which for six thousand years have made this world a vale of tears. Oh, if a ministry fully awake to the signs of the times, and fully in sympathy with the over-flowing love and tenderness of the gospel, and cordially in unison with the deep seated feeling of those who long for the world's redemption,—if, I say, a ministry, in such a state of feeling would throw their whole heart into the onward movement of this day, the complaint would no longer be that their influence and their hearers were leaving them, but rather would rejoicing multitudes follow them in the fulfilment of their mission.

But what is orthodoxy doing at such a time, and in reference to such a state of feeling all around it as I have described? What is that grave Synod which echoes the lamentation of Dr. Patton about the inefficiency of their preaching? Are they in the forefront of this great movement of benevolent sympathies, to aid and encourage them?

I only record what every body knows, when I say that no class of men look with more jealousy, suspicion and dislike upon many of the movements which at least have the merit of aiming to do good. None are so prompt to speak of that sympathy with the prisoner which seeks his reformation as mawkish sensibility. The effort for the abolition of the gallows is denounced as a fruit of infidelity that has no faith in the Bible. And every proposal to recognize society in such a manner as to provide for the poor a reasonable share in the bounties of Providence, is sneered at and scorned as Fourierism or agrarianism, while no attempt is made to remedy the evils which confessedly exist in an alarming degree.

It is evidently considered by the orthodox establishment that any material change in the old order of things would interfere with their temporal wishes and arrangements. It is a fact which may be variously interpreted. It may be on the principle of "letting well enough alone." The clergyman who receives his salary of two, three, or four thousand dollars a year in regular quarterly payments, with perhaps a fine house and numerous perquisites, will at least excite no surprise by his opposition to any change in social arrangements. He is well enough provided for: and his people on their soft-cushioned seats are of a class to feel the force of such reasoning.

But there is another reason why orthodoxy may fear any great reformatory social movement, such as seems now to be in progress, and that is the danger that their boasted system which has promised so much and done so little, may be lost sight of and become obsolete. That danger, I admit, is not imaginary. The belief is extensively gaining ground that the orthodox system is a failure considered as a means of removing the chief evils of society, or of introducing social equality and happiness in this world. It has been tried and found wanting. Religion is designed as a remedy for those ills of this life against which society is beginning to struggle so desperately. But orthodoxy has proved itself helpless, utterly inefficient. Sin and suffering are not materially diminished under its most vigorous sway, and men are repudiating it and looking for something better. Well may its advocates take the alarm and feel that their system which has claimed such eminent power to sanctify and bless society is at length found to accomplish nothing, unless it be the exchange of a more subtle selfishness for that which if more gross was also more open, honest and free from hypocrisy. Truly yours, Crito.

For the Register.

Mr. Editor:—I understand that at the late meeting of the American Unitarian Association, the business for which they were called together was referred back to the Executive Committee. I hope, however, that before this Committee proceeds to fill the vacancy they will look at the subject in all its points, and consider whether the substitution of any new man in the place of him who has so long filled the office, will effect all that they look for.

Now from some acquaintance with the duties of the Secretary, I believe that no one, *unless ubiquitous, can accomplish what is needed.*

It is absolutely necessary, in order that the business of the office be properly attended to, for the Secretary to be at his post during the business hours of every day, and it is equally necessary that he should visit and address, in the course of the year, every society connected with us; which duties, I take it, no *one* man can perform.

Now to effect all this, I have for some time had in my mind a plan, which if fully carried out, will I believe do more to create an interest in the Association throughout all our Societies, and besides be most productive in a pecuniary point of view, than any that has been suggested.

I would propose that the Executive Committee choose a "Home Secretary" who shall be well acquainted with the wants of our Parishes, and who shall always be found, during the proper hours, at his post.

I would propose that they also appoint a "Travelling Secretary," whose duty it shall be, not only to visit, address, and form auxiliaries in every Society professing our faith, but also those places—which are many—where a few persons desirous of hearing an exposition of our belief may be found. There are many towns in our midst, where are two or three Unitarians, surrounded by others willing and glad to know what Unitarianism is; these are occasionally inquiring for our books, but they should also have an opportunity of hearing.

And finally, let them employ a "Travelling Agent," who shall follow in the path of the "Travelling Secretary," calling on every family in each of the Societies addressed by the Secretary, and requesting their subscription to the Auxiliary Society. Let this be done in places where there are now Auxiliaries, as well as where new ones are formed, and let the Tracts be forwarded regularly to these subscribers. I believe that I am very moderate in saying that this plan would double the circulation of the Tracts and the receipts from the Auxiliaries; and what is better, these measures, if followed up yearly at regular times, would render the receipts sure, so that the Committee in making appropriations would know almost exactly how much to depend upon from this source. I think that I am correct in saying, that during the last few years large sums have been lost to the A. U. A., from the want of some suitable person to visit the Auxiliaries and collect the subscriptions, and Auxiliaries have been broken up, which, *if regularly visited*, might have been kept alive and would have brought in a yearly harvest. Let this Agent visit the Societies at some regular time every year, collecting the subscriptions and adding new subscribers, and an interest shall be excited and kept up among our friends such as has never yet been.

Now for the means to do all this.—Let the salary now provided for the General Secretary be divided justly between the "Home," and "Travelling Secretaries."

Let the "Travelling Agent" be paid a small salary, enough perhaps to meet his actual expenses; then let him have a percentage on the money collected. He might also take with him for sale the works of Channing, Ware, and others, which while helping on the cause, should also contribute to help him.

I have great faith, Mr. Editor, that this plan would be productive of great good in many ways, and I trust that should it not meet the views of

our Executive Committee, it may be again brought up at our next annual meeting.

Respectfully yours,

A LIFE MEMBER OF THE A. U. A.

Boston, Nov. 10th 1847.

NEW PUBLICATIONS.

LITTELL'S LIVING AGE, No. 184. A very fine number.

ANECDOTES FOR BOYS. Also ANECDOTES FOR GIRLS. By Harvey Newcomb. From Gould Kendall & Lincoln. We commend these—with some abatement for the Orthodoxy that is sprinkled here and there, though perhaps unintentionally.

THE BOTTLE. In eight plates by George Cruikshank. From Redding & Co. A very graphic series exhibiting the progress of the drunkard, from the first glass to the lunatic's cage. The engravings, however, are not the best helps to the improvement of the taste.

RUSSELL'S SERIES OF READING BOOKS. From Charles Tappan. The "eighteenth thousand," on some of these books, shows their excellence to be appreciated somewhat as it deserves to be.

TOWER'S PRACTICAL READER. The 4th of a series adapted to exercise the mind to discrimination, as well as improve the voice.—From B. B. Mussey.

There have also been laid on our table,—

THE AMERICAN CITIZEN, his true position, character and duties. A discourse delivered at Union College, July 1847. By Theodore Sedgwick. From Little & Brown.

REV. MR. BRIGGS' DISCOURSE before the Autumnal Convention. From Benjamin H. Greene.

REV. MR. RICHARDSON'S DISCOURSE on Theology & Religion. From Crosby & Nichols.

DAVIS' REVELATIONS REVEALED by George Bush and B. F. Barrett. From Otis Clapp.

These last we cannot notice more particularly just now.

☞ In the Christian World of last week, it is announced that Rev. James F. Clarke "will assume hereafter its editorial department."

☞ Rev. Dr. Ingersoll has accepted the invitation to become the pastor of the Unitarian Church in East Cambridge.

☞ We learn from the New Bedford Bulletin that the Unitarian Society in that city have voted unanimously, to recommend to the Committee to invite the Rev. John WEISS, of Watertown, in this State, to assume the pastoral charge of said Society.

☞ Rev. Mr. Huntington of this city, has declined accepting his recent call to the Church of the Messiah in New York.

☞ A very beautiful and gratifying sight was witnessed at the Rev. Mr. Huntington's Church, Sunday, Oct. 13, the hour before morning service, in the baptism of *twenty-four* children and youth.

The New Orleans Picayune says, "we are pleased to announce the return of Rev. Theodore Clapp, after an absence of several months, during which time he has been travelling for the benefit of his health in Europe. He arrived yesterday, looking very well and much improved.

THE ELIOT AND THE MOUNT PLEASANT CONGREGATIONAL SOCIETIES IN ROXBURY. We announced a few months ago, with a feeling of gratification, that the Mount Pleasant (Unitarian) Congregational Society in Roxbury, had invited the Eliot Congregational (Orthodox) Society to worship in their Church while the Church of the Eliot Society was undergoing repairs. The invitation was accepted in the same frank and Christian spirit with which it was given. We are now highly gratified to announce another fact in unison with the above. Rev. Mr. Alger, Pastor of the Mount Pleasant Congregational Society, yesterday morning after the services, read from the pulpit a vote of thanks for the accommodation which the Eliot Congregational Society had received; also a letter from a committee of that Society, accompanied with an elegant Silver Baptismal Font, with the following inscription:

FROM THE ELIOT CONGREGATIONAL SOCIETY, TO THE MOUNT PLEASANT CONGREGATIONAL SOCIETY IN ROXBURY.

October 1847.

It is truly delightful to record such an interchange of kind and Christian feeling between religious societies, who in all things do not think alike. [Jour.

FOREIGN ITEMS FROM THE LONDON INQUIRER.

There is much complaint at home and abroad of the malpractices of English merchants. The old boast that an Englishman's word is as good as his bond, is honored more in the breach than in the observance.

The celebrated Mr. Cobden, the Corn Law reformer, and now member elect of parliament, in his visit to Russia, expressed much suprise at the progress of manufactures, and remarked to a gentleman of Moscow—You need not be afraid of any competition; cloth weaving is in the most favorable state in Russia, and all circumstances combine to bring this branch of industry to the highest perfection.

There is the highest gratification expressed in England with the Answer of the American Brethren to the Irish Unitarian Society.

There is increasing interest manifested in the cause of common school education.

The question, "What is to be done with our criminals,"—it is supposed will be presented to Parliament in the Speech from the Throne.

The library of the late Right Rev. Dr. Murphy Roman Catholic Bishop of Cork, has been valued by a competent judge from London at £25,000.

An association for the aid and benefit of dress makers and milliners exists in London, by which aid is afforded in sickness, poverty, &c., and the hours of work have been considerably reduced.

A printer's pension society exists by which relief is afforded to aged and infirm printers and their widows.

George Thompson, Esq., of anti-slavery memory in this country, and recently elected to Parliament, has been reported to be in favor of repealing the late act in favor of Unitarian chapels, but he has explicitly contradicted the report.

OBITUARY.

MRS. JOHN P. BIGELOW.

The Washington, which arrived at New York on Tuesday, was the bearer of a letter from the son of our respected fellow citizen, Mr. Bigelow, announcing the fatal termination of the disease under which Mrs. B. had been suffering.

Mrs. B. took passage in the steamer Cambria, which sailed hence from Liverpool on the first of July. After visiting Scotland and France, she returned to London in September, suffering evidently under a disease that defied the skill of the best medical advisers of that metropolis.

She was the daughter of Mr. D. L. Brown,—a gentleman who for many years was well and favorably known as a teacher of drawing in Boston—and was born in Liverpool. She had received the advantages of a thorough education, and was eminently qualified to interest and adorn the best moral, intellectual, and refined society.

MORAL AND RELIGIOUS.

INSTALLATION OF REV. DARIUS FORBES. By request of the First Restorationist Society in Chester, a Council of ministers and delegates from the several Universalist and Unitarian churches in the vicinity, convened at the house of Brother Forbes on Thursday the 21st inst., and organized by choosing Br. S. C. Loveland, *Moderator*, and Br. W. Livingston, *Scribe*.

United in prayer with Br. Willis, of Claremont.

The Council having organized, the Society, by their delegate, respectfully requested that Br. Darius Forbes, be installed as their pastor. Whereupon it was voted to comply with said request, and to proceed at once to install Br. Forbes, pastor of the First Restorationist Society in Chester.

Chose Br. S. Saltmarsh, of Windsor, to present the fellowship of the churches.

Adjourned to the Chapel to attend to the installing services.

S. S. LOVELAND, *Moderator*.

W. LIVINGSTON, *Scribe*.

1. Voluntary by choir.
2. Introductory prayer, Br. W. N. Barber, Cavendish.
3. Reading of the Scriptures, Br. L. Willis Claremont, N. H.
4. Hymn.
5. Sermon, Br. E. H. Chapin, Boston, Mass., text, "Behold, a sower went forth to sow." Matt. xiii 3.
6. Installing prayer, Br. S. C. Loveland, Weston.
7. Hymn.
8. Fellowship of the Churches, Br. S. Saltmarsh, Windsor.
9. Address to the Society, Br. L. Willis.
10. Concluding prayer, Br. W. Livingston, South Woodstock.
11. Benediction by the Pastor.

(Universalist (Vt.) Watchman.

A CIRCUMSTANCE IN THE LIFE OF CALVIN.—It appears that in about twenty years he ruled Geneva, Calvin preached nearly two thousand sermons. Of these some twenty have been printed, while of the remainder the texts only have been preserved. And, of a truth, with only two barely possible exceptions, these texts are remarkable. They are as follows—*Old Testament*. Genesis, 123; Deuteronomy, 200; Job, 59: Psalms, 94; Isaiah, 343; Jeremiah, 91: Lamentations, 25; Ezekiel, 174; Daniel, 47; Ezra, 65; Joel, 17; Amos, 43, Obadiah, 5; Micah, 28; Zephaniah, 17; total, 1,337. *New Testament*. Acts, 189; 1 Corinthians, 110; 2 Corinthians, 66; Galatians, 43; Thessalonians, 46; 1 Timothy, 55; 2 Timothy, 31; Titus, 48; total, 588; making a grand total of 1,925 sermons, and not one of them from either of the gospels.

CHURCH OF THE ADVENT. This Church, under the charge of Rev. Mr. Croswell, (Episcopalian,) has purchased the meeting-house in Green street, lately occupied by Rev. Mr. Town's Society, and formerly by Rev. Dr. Jenks's, it is said, for $25,000.

DIPLOMATIC RELATIONS WITH ROME. The Pennsylvania Inquirer states that it learns from good authority that our Government has determined to open diplomatic relations with the Papal See, and that the Hon. James Cooper, of Pennsylvania, who has recently set out on the tour of Europe, has been entrusted with the duty of expressing to Pope Pius IX. the sympathy of our government in his liberal efforts to advance the cause of rational liberty.

ROMANISM IN CEYLON. An English Baptist missionary writes as follows: "Popery is increasing in Ceylon. The greatest efforts are being made to proselyte English burghers and natives. A company of nuns are daily expected to commence a convent in Colombo. One of the bishops is now at Rome, making preparations for still more extensive operations. We have here English, French, Italian, and Goa priests, some of the school of Dr. Wiseman, and others more allied to the dark ages.

SANDWICH ISLANDS. One of the missionaries at the Sandwich Islands, says the *American Messenger*, who has recently taken a somewhat extensive tour in the islands, states that the *incidental* influence of the gospel upon the manners and education of the inhabitants is surprisingly great, especially among the people of Hawaii, where, in a few years more of continued prosperity, not a single vestige will be left of their former degradation and heathenism. Schools are rapidly advancing. The common branches are as well taught, in many of the schools, as they were in this country twenty years ago. The children are clean and well-dressed, and the people are rapidly acquiring property.

PROGRESS OF REFORM IN TURKEY. The Journal of Commerce has a letter from Constantinople, Sept. 1, from which we copy as follows:

"Under the administration of the most enlightened and liberal Grand Vizier that an Ottoman Sultan ever secured, Turkey is fast realizing and consolidating all those new and improved institutions which have only hitherto had an existence on paper.

To carry out his schemes of a reformed administration, he is in the greatest want of suitable employees for every branch of the service. Their deficiency is in intelligence and education. To remedy this evil there is a Council of Public Instruction, who are devising normal and elementary schools for the whole people. In the meantime there is a superior and secondary military school, a superior and secondary naval school, and a superior and secondary medical school. The secondary schools are preparatory to the superior ones. In them all a course of education, liberal compared with anything previously existing, is pursued. But to crown all, there is now building under the shadow of Saint Sophia, a University, to receive pupils of every religion, and to be taught by professors of whatever nation. The secondary school for this already exists on a small scale."

HARVARD UNIVERSITY. We have received a Catalogue of the University for the Academical years 1847-48, by which it appears that there are 22 Theological students; 117 Law students; 165 attending Medical Lectures; 5 special students in Chemistry, and 10 resident graduates,—making in all 319. Of under graduates, there are 59 Seniors; 83 Juniors; 69 Sophmores; 56 Freshmen, and 2 University students,—269. Total 588.

The condition of the University was never more prosperous than at present. Under the direction of its distinguished and able President, not merely have their advances with reference to the thoroughness of the Academic course, but also the maintenance of a sound and beneficial discipline. And here, we would observe, that the many foolish and petty annoyances, often suffered by Freshmen from the class preceding them, have altogether ceased.

The Scientific School, connected with the University has been commenced under the instruction of Prof. Horsford, with five special students in Chemistry. Prof. Agassiz has been chosen to the Professorship of Zoology and Geology, and will probably enter upon his duties ere long. The Professorship of Engineering will be filled as soon as practicable, and other departments necessary to bring the school into full and systematic operation.

The Library of the University forms no unimportant item in the advantages which the institution affords. The number of volumes connected with all the departments is about 79,200. Of these, the Theological embraces about 3,000; the Medical, 1,200; the Law, 12,000; the Public Library 53,000. Besides these, there are something like 10,000 volumes connected with different societies of the students. For those who desire to secure a thorough academic course, we know of no institution which affords so many facilities as Harvard. [Cambridge Chronicle.

REFUGE FOR FEMALE CRIMINALS. We are informed by the *Literary Gazette*, that "Miss Coutts has determined to prepare a domicile at Shepherd's Bush, under judicious and merciful regulations, capable of maintaining a considerable number of discharged female prisoners who have been condemned for offences, punished, and then thrown upon the world characterless, tainted, abandoned, and helpless. To these the gates of reformation will be opened. They will be instructed in the consoling and upholding value of morals and religion; they will be taught the means of industry, whereby they can earn their bread; they will be rescued from the necessity of guilt; and if not doomed to ruin by evil dispositions which cannot be changed, they will be restored, repentant and virtuous members, to society, instead of being outcasts and curses to that and to themselves." Mr. Chesterton, the governor of Coldbath-fields, is, we are told, superintending the preparations of the Refuge.

SECULAR SUMMARY.

BANVARD'S painting continues to draw customers. Parties from all the large towns are daily arriving here to see this wonderful work. It leaves for New York soon, without fail.

CHEAP POSTAGE. It is gratifying to learn that the deficiency in the Post Office revenue produced by the cheap system is rapidly diminishing. The deficit of the first year was $800,000; of the second year $640,000, while that of the present year is said to be only $40,000. It is believed by those who are in a position to know the sentiments which leading men at Washington entertain on the subject, that a uniform letter postage of 5 cents throughout the union will be recommended at the approaching session of Congress.

UNITARIAN SOCIETY IN STOW. We regret to learn that the Meeting-house of the Unitarian Society in Stow (Rev. Mr. Bates) was destroyed by fire on Tuesday, the 9th inst. The fire took from the furnace, which had just been put into the building, and in which a fire had been made for the town meeting on Monday. The building was built in 1827, and was not insured.

VERMONT COLLEGES. The subject of a union of the Burlington and Middlebury Colleges has been for sometime under consideration. We learn that it has been finally decided not to unite them.

LAW SCHOOL AT CAMBRIDGE. Chief Justice Parker of New Hampshire, has been elected, on the part of the Corporation, ROYAL PROFESSOR OF LAW, in the Law School at Cambridge, in place of Judge Kent. The Daily Advertiser in referring to this appointment says:—

"Chief Justice Parker enjoys a most enviable professional reputation, and is universally popular with the people of his own State. We cannot doubt that his election will add greatly to the credit and usefulness of the Law School. The Advertiser farther states that Hon. Henry Wheaton has been requested to deliver, before the Law School, a full course of lectures on the *Civil Law and the Law of Nations*, and that Mr. Wheaton has accepted the invitation. Mr. Wheaton has the most thorough knowledge of these subjects. His publications on the Law of Nations are standard works upon the subject."

MORMONS AT BEAVER ISLAND. The Davenport (Iowa) Gazette says that J. J. Strang claims to be the heaven-appointed successor of Jo. Smith. At Voree, Wisconsin, there are about 1000 of his followers. He proposes, with his followers to take possession of Beaver Island, (measuring about forty square miles) in Lake Michigan.

SEE WHAT WE ARE DOING!—A writer in the Mobile Advertiser, not an enemy to the war, gives the following shocking narrative:

'Some scenes that we occasionly witness here would shock the morals of any robber in the States. A few days ago, just at nightfall, a Mexican came running into the hospital, crying most piteously, and making all sorts of gesticulation. We followed him to his house, when a sight, shocking to behold, burst upon us. On the floor was lying a Mexican, pierced in the breast by a ball, from which the blood was rushing forth. Holding his head was his wife and little children. He had been shot by a discharged volunteer, because he refused, for gold, to barter away the virtue of his daughter, a beautiful girl, who stood by, her beautiful hair dishevelled, and great drops of grief coursing down her olive cheeks.'

DEATH IN THE PULPIT. Last Sabbath evening, as the Rev. Dr. Tappen, the excellent chaplain of the Alms House, was concluding his opening prayer in the chapel of the institution, during Divine service, his voice faltered, and he suddenly fell in the pulpit, in an apoplectic fit. Dr. Reese, the resident physician, with several of his assistants, being present in the congregation, immediately rendered every assistance, but though partial consciousness returned by the use of restoratives, the venerable man sank during the day under universal paralysis. The deceased has been for twenty years successively the chaplain of the Alms House, officiating alternately at Bellevue and at Blackwell's Island. [Com. Adv.

THE CHOLERA. The Asiatic cholera, by accounts per the Cambria, is fast encroaching upon Europe. It is making fearful ravages in the Caucasus, and has already reached Constantinople. Great fears are entertained that it may entertained that it may enter the heart of Europe and reproduce the desolation of 1832. It has penetrated into Russia, and is sweeping away thousands with its sanguinary breath. Its course thus far has been north-westerly, but should it take a more Southern direction, nothing can prevent it from scouring the whole continent of Europe. The English authorities are considering measures to combat this terrible pestilence in case it should reach their shores.

FOUR MILLIONS OF FRENCHMEN. The New York Journal of Commerce contains a letter from Constantinople, dated on the 1st of last September, from which we cut the following: "Yesterday, a Frenchman, meeting me in the street, said with great enthusiasm, 'Monsieur, we are three or four millions Frenchmen, who are going to embark for America, with a constitution, to form a separate State in the United States; but our whole scheme is based upon Christianity. Our system is Fourierism, immensely improved, and our agent is already presenting the plan to the government in America,' You will know whether this accords with any movements you hear of in other directions."

QUEEN VICTORIA. The RUMOR gains credence in circles of the highest authority of the symptoms of insanity having been decidedly manifested by her Majesty. The well known liability of her family to this cruel malady strengthens the probability of the report.

THE PARIS PRINTERS. The printers of Paris have been for some years past in the habit of dining together about the commencement of autumn. This year, on applying to the Prefect of Police for the customary permission, a refusal was given. The men, finding a public dinner thus reudered impossible, appointed a Committee to seek out private premises suited to receive their usual number of guests, namely, 500 or 600 persons, M. Gerbes, a master printer, placed at the order of the Committee an enclosed piece of ground in the commune of Vaugirard, and there they erected a large marquee, under which tables were laid out for dinner. The men, on Sunday, were on the point of sitting down to the table, when two commissaries of police entered and in the name of the authorities, ordered them to disperse.

FATHER MATHEW. We understand that Father Mathew's visit to the New World, which has been so much spoken of, is now definitely fixed, and that it will take place next Spring. For some time the citizens of Boston have been expecting him, and so strong was the belief that he would visit America this year, that the commanders of the Train line packets—Ocean Monarch, which sailed on the 20th ult., and Mary Anne, which left last Tuesday, received orders from the owners to place the private state cabins of those splendid vessels at his disposal. The Rev. gentleman has, we understand, intimated that he will avail himself of this generous offer early next Spring. [Cork Reporter.

WANTED. Copies of the Christian Register of Nov. 13th, or No. 46 are wanted at this Office. Those who do not keep files of the paper will do the publisher a kindness by forwarding that number addressed "Christian Register," Boston.

Those also who can spare the paper of Oct. 9th, No. 41, will confer a favor by forwarding that number.

☞ NOTICE. On SUNDAY EVENING, at the Tremont Temple, at 7 o'clock, the Rev. George L. Hovey will deliver a Lecture on the effects of emancipation in the West Indies, and the condition and claims of the Colored people of the island of Jamaica, where he has resided for several years as a self-constituted Missionary. The undersigned having some knowledge of Mr. Hovey, and deeming the interest and importance of the subject worthy the attention of Christian philanthropy, have cheerfully united with him in the appointment of this lecture, and would invite the attendance of the religious community with which they are connected.

SAMUEL BARRETT,
E. S. GANNETT,
S. K. LOTHROP,
E. PEABODY,
F. T. GRAY,
CHANDLER ROBBINS,
J. I. T. COOLIDGE,
F. D. HUNTINGTON,
C. A. BARTOL,
JAMES F. CLARKE,
R. C. WATERSTON.

Boston, Nov. 18th.

☞ MECHANICAL ART. In Dr. Morton's specimens this is particularly to be remarked. The slight variation in color between different teeth, or shadings in the same tooth, and the set of the gum upon the tooth, are given with such truth, that the wearer of such, we suspect, might go through life in a broad laugh, without the genuineness of his teeth being suspected, whatever might be thought of his brains. From the state to which artificial dentistry is brought, in his specimens, and from the accounts which have been before the public, of his agency in demoastrating the peculiarities of ether, and making it known to the world, it is evident that Dr. Morton is a man determined not to stop short of a well-earned success in what he undertakes. The public have personal interest enough in him to wish him hearty success, knowing as they do, the amount of human suffering which has even already been relieved through his courage and perseverance in the ether discovery.—Dr. Morton's Office is at 19, Tremont Row.—[Courier. nov13

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers of the Somerville Sunday School and the Bible Class connected with it, to constitute their Pastor, Rev. John T. Sargent, a Life Member of the Society. It is worthy of note, that this is the second contribution of a like sum received from this School and Society within the past month who, as stated in the communication "in three short years have established themselves on a firm basis, and have also contributed of their substance to assist their struggling brethren."

Boston, Nov. 20th, 1847.

MARRIAGES.

In this city, Nov. 10, by Rev Dr Frothingham, Mr Moses Day Kimball, to Miss Louisa Catherine, daughter of T. B. Wales, Esq.

7th inst, by Rev Dr Bigelow, Mr Abel S. Stevens of Gardiner to Miss Susan A. Lowell.

17th ult, at the Warren Street Chapel, by Rev Mr Barnard, Mr Martin W Ford to Miss Phebe S. Norris, both of Boston.

In Windsor, Vt., on the 11th inst, by Rev Mr Saltmarsh, E. M. Moore, M. D., of Rochester, N. Y., to Miss Lucy Richards Prescott, of that place.

In this city, by the Rev Mr Russell, George Ricker, Esq, of Lynn, to Mrs Sarah Hearsey, daughter of the late Thomas Barry, Esq.

In this city, 11th inst, by Rev Mr Lippitt, Benjamin Converse to Miss Hannah Elizabeth Brooks, daughter of Capt Noah Brooks.

In Easton, on the 31st ult, by Rev Paul Dean, Mr De Witt C. Lothrop and Miss Elizabeth, eldest daughter of Hon Elijah Howard, all of Easton.

In Gardner, Me, Oct 24th, Mr Jonathan Prescott, Jr, of Easton, Mass, to Miss Harriet A. Tafton of Gardner.

In Easton, Oct, 31st, by Rev. Paul Dean, Mr Ward L. Foster, to Miss Lucy Lowell.

In Springfield, 8th inst, by Rev H. W. Lee, Henry Alexander, Jr, Esq, of New York City, to Miss Amelia Peabody, daughter of Samuel Bowles, Esq, of Springfield.

DEATHS.

In this city, on the 11th inst, Mrs Clarinda Richmond, wife of Rev J. H. Winkley, 25.

In Dorchester, Nov. 8, Harriet Newell Needham, 9 years.

In Burlington, Nov. 2d, Mrs Sarah Ann Worthington Wheeler, wife of Rev President Wheeler, and daughter of the late John Hopkins, Esq, of Northampton, Mass, 48.

In Hadley, Nov. 6, Dr William Porter, in his 84th year. He was a descendant of President Edwards, and a pious venerable man.

In this city, 9th inst, of croup, Susan Rich Larkin, eldest daughter of Charles Larkin, 5 years 7 mos.

In Lynn, Mr Ephraim Breed, Jr, 25; Mrs B. H. Newhall, wife of Mr Isaac Newhall, Jr, 33.

At Northboro', Nov 7th very suddenly, Jonas Ball, Esq, 72.

In London, on the 23d ult, Mrs Louisa Ann, wife of the Hon John P. Bigelow, of this city, 47.

In Mobile, October 29th, of the prevailing fever, Stephen R. Lucas, son of Samuel Lucas of this city, 25.

Gates' Academy, Marlboro'.

THE next term at this Institution will commence on Tuesday, Dec. 7th, to continue 15 weeks.

Tuition in English $9 33 per week and in the Languages $9 05 per week additional for each language. Students can be accommodated in the family of the Preceptor for $2 00 per week. This charge includes board, washing, &c.

The undersigned will furnish satisfactory references if applied to by letter.

O. W. ALBEE, Preceptor.

nov20 3tis

"THE ORIGINAL STORE."

THE BOSTON CHINA TEA CO.

NO. 98 WASHINGTON STREET,

(Opposite the Marlboro' Hotel,)

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HAS been in operation for five years.—Originated for the sole purposes of buying and selling Teas and Coffees, *and nothing else*; it has met with unexampled success. Purchasing whole chops at once, and selling for cash only, at a small advance on the pound, they were enabled to make better selections, and sell cheaper than those not engaged exclusively in the trade. As a general rule there is

☞ TWENTY PER CENT SAVED ☜

in purchasing of us. We will sell

5 lbs good Black Tea, for	$1 25
5 lbs superior Black Tea, (Oolong flavor,)	1 50
5 lbs good Green Tea,	1 75
5 lbs good strong Young Hyson,	2 00
5 lbs delicious Green Tea,	2 25

Many Stores charge 75 cents per pound for *no better Tea*. All our Teas are packed in a style peculiarly our own, in half pound to ten pound packages, comprising over 50 different kinds, and labelled with our own label, duly copy-righted, to counterfeit which is *forgery*.

Achowe, a NATIVE CHINAMAN, who has had many years experience in Canton (his native place,) in this business, will be found at the Company's Warehouse, directing and superintending the packing, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS ☜

TO SELL GOOD TEA CHEAP FOR CASH.

Any person, by enclosing the money in a letter, in presence of a postmaster, and sending by mail, will have the Teas carefully packed and forwarded, as directed.

Orders sent through express men answered with the same care as on a personal application, and with promptness.

An exclusive agent for the sale of our Teas, will be appointed in each town in New England, by application to the Co. in Boston, postage paid.

☞ We employ no Travelling Agents. ☜

REDDING & CO., Proprietors.

nov20 1yos

READ THE MOST REMARKABLE CURE EVER RECORDED. *Waldoboro', Me., July* 30, 1845. Dear Sir:—Having experienced great benefit from your invaluable medicine, I feel it my duty and privilege to let the world know what it has done for me. Possessed of a strong constitution naturally, I had enjoyed perfect health previous to the spring of 1843, when I was troubled with a difficulty in my left side, attended with considerable pain. Sometime in July I was violently attacked with a cough, which continued until fall; then I was confined to the house eight months, during which time my cough was very severe. I frequently had spells of coughing which lasted two hours; daily raised large quantities of disagreeable matter, accompanied with blood. Sometimes I raised a quart at a time. I consulted three physicians, all of whom did their best to restore me; gave me up; said they could do no more for me; I must die; it was impossible for me to live but a short time. One of them said my lungs were gone. At this critical moment, when eminent physicians had exhausted their skill, friends despaired of my life, my own hope of recovery at an end, I resorted to

DR. WISTAR'S BALSAM OF WILD CHERRY.

When I had taken one and a half bottles these severe spells of coughing were removed. I continued taking the Balsam until spring, 1844, when I ceased to bleed at the lungs, my health and strength improved so that I left the house, but was not able to work for a year. Now my health is good. I am able to do a day's work every day on my farm. JAMES COMERY.

Witness, THOMAS BENNER.

For particulars see Dr. Wistar's treatise on Consumption, to be had of the agents.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington st., Boston, and by Druggists generally. nov20

THE NATIONAL ERA: Washington City, District of Columbia. G. Bailey, Editor; John G. Whittier, Corresponding Editor. L. P. Noble, Publisher.

The leading purpose of this journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of a Pure Literature overlooked.

It aims to preserve a faithful record of important events; of inventions or discoveries affecting the progress of Society; of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings, as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the exciting subjects of Slavery and the Mexican War, expected to arise in the next Congress, will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence.

It is printed on a mammoth sheet, of the finest quality, in the best style, at $2 a year, *payable in advance*.

The generous spirit in which the *Era* has been welcomed by the Public Press, and the very liberal patronage it has received during this, the first year of its existence, encourages us to hope for large accessions to our subscription list.

It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

All communications addressed to

L. P. NOBLE,

Publisher of the National Era, Washington, D. C.

nov20 1is2os

CHAMBER'S MISCELLANY OF USEFUL AND ENTERTAINING KNOWLEDGE, Edited by William Chambers. With Elegant Illustrative Engravings. Price 25 cents per No.

The design of the Miscellany is to supply the increasing demand for useful, instructive, and entertaining reading, and to bring all the aids of literature to bear on *the cultivation of the feelings and understandings of the people*—to impress correct views on important moral and social questions—to suppress every species of strife and ravagery—cheer the lagging and desponding, by the relation of tales drawn from the imagination of popular writers—rouse the fancy, by descriptions of interesting foreign scenes—give a zest to every-day occupations, by ballad and lyrical poetry—in short, to furnish an unobtrusive friend and guide, a lively fireside companion, as far as that object can be attained through the instrumentality of books.

The publication has already commenced, and will be continued semi-monthly. Each number will form a complete work, and every third number will be furnished with a title page and table of contents, thus forming a beautifully illustrated VOLUME of over 500 pages of useful and entertaining reading, adapted to every class of readers. The whole to be completed in *thirty numbers*, forming *ten elegant volumes*.

NOTICES OF THE PRESS.

[From the N. Y. Commercial Advertiser.]

We are glad to see an American issue of this publication, and especially in so neat and convenient a form. It is an admirable compilation, distinguished by the good taste which has been shown in all the publications of the Messrs. Chambers. It unites the useful and the entertaining. We hope its circulation here will be large enough to supplant to a good extent, the namby-pamby and immoral works which have so long been too widely circulated.

[From the Christian World, Boston.]

This is one of the most charming books that has fallen under our notice for a long time. Indeed, we feel that we must bid it a cordial welcome. If in England there are more such works, let's have them.

[From the Literary World, N. Y.]

The deserved success of Chalmers' Cyclopædia of English Literature has encouraged the publishers to commence reprinting this equally popular series. Its aim is more desultory and practical than the Cyclopædia, but it is compiled with equal judgment, and adapted to the wants of the people.

[From the N. Y. Albion.]

This highly useful and instructive series appears in a neat and portable form; three numbers of which have already appeared, and sold at the low price of twenty-five cents each. For young persons in domestic life, and the rising generation at large, we scarcely know a publication conveying so much knowledge of a useful and entertaining nature at a price so within the reach of almost every pocket.

☞ This work can be sent by mail to any part of the country. A direct remittance to the publishers of *six dollars* will pay for the entire work. This liberal discount for advance pay will nearly cover the cost of postage on the work. Those wishing for one or more sample numbers can remit them accordingly.

GOULD, KENDALL & LINCOLN,

nov20 4t Publishers, Boston.

THE NEW ENGLANDER. The New Englander is published by A. H. Maltby, New Haven, Connecticut, in Quarterly Numbers of 152 pages each, in the months of January, April, July and October, at $3 per volume. The postage is paid on all Numbers sent by mail after payment has been made.

The subscriber has the assistance, in the Editorial department, of the following gentlemen,—T. D. Woolsey, DD., LLD; Leonard Bacon, DD.; Horace Bushnell, DD.; Professor W. A. Larned; Professor N. Porter; Rev S. W. S. Dutton, and Rev Joseph P. Thompson.

The first Number of this work was issued in January, 1843. Five volumes have now been published. These will be furnished to subscribers for volume VIth, who order the work before the first day of January, 1848, for $8, postage paid. After that date the price of a set of the five back volumes will be raised to $10. In the opinion of disinterested and competent judges these volumes contain an unusul portion of matter of permanent value and interest. Prompt orders are solicited.

It is confidently expected, that ministers of the Gospel will take a special interest in the circulation of the New Englander, since they must desire to have the families of their parishioners, as well as their own, furnished with reading of this elevated character.

The Publisher therefore proposes to send a copy of the work *gratis*, to any clergyman who shall remit $12 in advance for four new subscribers; and to make a corresponding deduction from the price of his copy for any less number of subscribers.

For a single subscriber he will allow one dollar; so that any clergyman who shall remit $5, will be entitled to have two copies sent, postage paid, to his order.

In all cases of prepayment, the Postage will be paid by the Publisher.

Parishioners—ladies and others—who wish to confer a token of affection and respect upon their pastor, and make him a more useful minister, may do so, by obtaining four subscribers, the number requisite to entitle him to a copy gratis.

The subscriber is happy to believe, that the reputation of the New Englander, which has from the first been constantly rising, with only a slight temporary interruption, is now established on a solid basis; and he would assure its patrons, that no exertion will be spared to make it still more deserving of favor from the wise and good.

EDWARD R. TYLER.

New Haven, Oct. 1, 1847.

nov26 1t

LITTELL'S LIVING AGE, No. 184. Price 12½ cents.

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THE GOSPEL OF TO-DAY. A Discourse delivered at the Ordination of T. W. Higginson, in Newburyport, with the Charge, Right Hand of Fellowship, &c., &c. 20 cents. This day published by

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JEWETT & PRESCOTT,

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(*Next to the Old South Church,*)

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A SCHOOL FOR YOUNG CHILDREN has been opened at Park street church, under the superintendence of a gentleman who has had twelve years' experience as a Teacher, a part of which was in one of the public schools of this city. His design now is to take the entire charge of the education of his own children, and in connexion with them, to receive a few other pupils of both sexes, who shall share the same instruction and discipline.

A competent female Assistant will be employed to give instruction in those branches, such as Needlework, &c., which are peculiar to female education.

The terms will be moderate. Application may be made between the hours of 10 A. M., and 2 P. M. Entrance by the front door, nearest the Mall, on Tremont street. 3tis nov13

NEW VOLUME MARTINEAU'S SERMONS. Endeavors after the Christian Life, by Rev. James Martineau vol 2, London

The Characteristics of the Present Age, translated from the German of Fichte.

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nov20 is3tos3t

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ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, on the Monday after Thanksgiving, the 29th inst, propose to open their Boarding School in a new home planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

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For further particulars, address Mr. and Mrs. Mack, care of S. O. Mead, Esq., Boston.

Nov. 13th, 1847. iseoptJan1

COMMITTEES AND TEACHERS are invited to look at the PRACTICAL READER; the FOURTH BOOK OF TOWER'S Series for Common Schools, developing PRINCIPLES of ELOCUTION, practically illustrated by *elementary exercises*, with READING LESSONS, in which references are made to these principles; with a partial VOCABULARY at the end of each lesson, to impart a *knowledge of language* understan lingly, in giving the *meaning* of above a *thousand difficult words* in their practical application and use. Teachers say this is the best Reader yet published and that its *practical utility* will bring it into general use.

Just published by Cady & Burgess, New York—B. B. Muzzey & Co., J. W. Reynolds & Co., Boston.

oct30

In Press, and will soon be Published,

THE UNITARIAN CONGREG

POETRY.

IT IS COMING!

BY WILLIAM OLAND BOURNE.

In the age of mythic vision,
Years agone, as years do fly,
Poets dreamed of fields Elysian
Where the glories never die.

Painted they the bright delusion,
Often called the Golden Age,
And they lent the gay illusion,
Borrowed light from fancy's page.

But their strains rehearsed the story
Of the ancient days of dream,
When the world's primeval glory
Made the past enchanted seem.

IT IS COMING! sure and onward;
Coming from the realms of day!
While the spirit looking sunward,
Like an eagle, sees the ray.

Earnest souls around us labor,
Yearning for the coming time,
When the scimetar and sabre,
Sheathed, shall cease their deeds of crime.

When the words of love shall waken
World-wide fibres in hearts of m[illegible]
When the spirit shall be shake[illegible]
Till it finds its God again.

Night's high-priest, the Egyptian Pharaoh,
Bids the hastening time delay,
Planting in the pathway narrow,
Stubble creeds that fear the day:

Telling Faith's bright, earnest children,
They that bear the oppressor's chain—
"Get ye to your tasks and burden,
Get ye to your bands again:

"Yet a day shall end your sorrow,
Ye shall serve the gods ye know,
On the morning of the morrow
Out of Egypt ye shall go."

Long the world has heard the fable,
Sought the sin-procrastined day;
But the towering walls of Babel
Soon shall wed their native clay.

Earth's old temple, dome and pillar,
Like a charnel filled with death,
Builded by the brother-killer,
Mindeth what the spirit saith.

In its shadow, pure and olden,
Lieth Freedom's corner-stone,
Which we seek, while songs embolden,
Hearts of giant-trust alone.

Out of darkness life is springing—
Out of dumbness glorious speech;
Prophets from the dead are bringing
Living souls that boldly teach.

Out of brass and out of iron
Soon shall come the shining gold,
While the beams shall then environ
Realms whose splendor is untold.

Then shall love spring forth unbidden;
Then shall Light spring forth unborn;
For their foes shall all be hidden
In the unclouded Golden Morn.

SONNETS.

BY WILLIAM H. BURLEIGH.

I.

Thou wert an infant on thy mother's knee,
Blue-eyed and golden-haired, and with a smile
Soft as the light o morn, yet full of glee,
The weary heart from sorrow to beguile;
A dear babe, "beautiful exceedingly,"
Girded with love, and guarded all the while,
When first I knew thee. Thou didst then become
Dearer than words can speak, or thou canst know—
And through long years my heart hath kept thee so,
Shrined in its inner temple—though my home
Hath been afar from thine, and in my dreams
Only, could I behold thee—ever pure,
And ever young—my spirit's cynosure!
Thus still distinct thine infant image seems.

II.

Yet now I meet thee in the blushing bloom
Of happy girlhood—only half a child,
A woman half—exempted from the gloom
That care too often brings, yet not so wild
With kindling joy, as ere thou knew'st the doom
That waits us all. till gentle, loving, mild,
With so much of thy childhood's loveliness
Around thee yet—and with the sweeter grace
Of spirit beaming from thy radiant face—
Though thou art changed, I cannot love thee less;
For thou hast kept the freshness of thy heart
Untainted by the world. O, evermore
Guard thou that treasure, till thy life is o'er,
And be as pure and gentle as thou art.

III.

Sweet friend! for thee of Heaven I ask a boon—
'Tis not that wealth or beauty may be thine—
One oft corrupts, the other fades, how soon!
'Tis not that science on thy path may shine—
That light may set in darkness long ere noon—
But O, be knowledge, beauty, wealth divine
Shed on thy soul—Virtue's immortal dower!
So shall thy heart with sweet affections glow,
If Thy hand be prompt to minister to wo,
Thy soul be strong to spurn unholy power!
Then shall thy life in sunshine glide away,
Love, joy, and peace, thy true companions be;
And when death comes, thy spirit to set free,
Angels shall bear thee to eternal day!

[Ladies' Wreath.

MISCELLANEOUS.

For the Register.

TALES OF THE CHURCH, NO. XIII.

THE NOBLE EXILES.

A. D. 1550—1558.

[The subject of the following tale is taken from an article in the Edinburgh Review for April of the present year, on "The Marian Exiles."]

Bright and happy was the scene, when Richard Bertie and his bride received the congratulations of their friends. She, the daughter of Lord Willoughby, had in obedience to her father, given her hand in youth to the celebrated Charles Brandon, Duke of Suffolk. For a few years, she had cherished with conscientious faithfulness, and with a tenderness more filial than conjugal, the failing strength of her illustrious husband: and when at length he died, she had shed tears of true feeling over the venerable form which had once been first in every knightly exercise.

Catharine of Willoughby had married an aged man in obedience to parental ambition; now, sated with the pleasures of rank, Catharine of Suffolk gave her hand to one of humbler name, but whose nobility was in his virtues. Yet, though untitled, Bertie was of an ancient and wealthy family, and even in that proud age, it was deemed no undeserved honor when he won the lovely Duchess dowager to be his bride. In the chapel of their mansion had Archbishop Cranmer pronounced the nuptial blessing; and as the wedded pair received the greetings of their friends, all things seemed to promise enduring happiness to those whose hearts and hands were now united.

Amidst the entertainment that followed, a trampling of horse in the court yard, and a sudden blast of trumpets, proclaimed the arrival of some distinguished guest.

"It is he," said the Countess of Cumberland to the bride; "it is his highness."

"This is indeed an unexpected honor," said the Duchess, with an expression of pleasure more than gratified vanity alone could give. "Haste Richard,—for such a guest I can release you even at this hour."

Soon the lofty doors were thrown open, and a group entered, marshalled by Bertie himself. The Protector—the Duke of Somerset—was there, and around him not a few of the noblest in the land; but among them all, every eye was turned on one, a boy of pleasant though thoughtful countenance, whose delicate appearance already suggested the presence of some dangerous malady. As he advanced up the hall with a demeanor mixed of youthful innocence and manly dignity, every eye greeted him with glances of admiring loyalty and love, and every tongue swelled the shout of welcome, "Long live King Edward!"

It was a stormy evening, in the month of January, 1555. The rain and hail beat through the leafless trees, and reached the travellers who pursued their way on foot towards the town of Wesel, near the Rhine.

"Give me our boy, Richard," said the female. "I have scarce carried him the whole day, and you need rest."

"Nay, dear Catharine; his weight is as nothing to me; but oh that I could shelter both him and you from the cold and rain."

"At least, Bertie," said his wife, "we are now on Protestant ground. Wesel cannot be far off."

"Thank heaven!" replied Bertie; "Thank heaven for that! We are beyond the reach of the queen and her blood hounds! How many of the wise and good have been less favored!"

"Oh Richard, when the good Archbishop gave us his blessing, little did we think that he would perish in the flames."

"Stretching forth into the fire, without shrinking, the hand that in a moment of weakness had signed his recantation."

"And good old Latimer, and Ridley, and so many others. But oh Bertie, that they should have murdered that innocent child, the lady Jane!"

"'Twas a cruel deed. They all knew that the poor girl had but yielded to the command of her parents in consenting to be crowned."

"How fatal was that attempt, Bertie! But for that, perhaps this queen might have ruled more gently."

"It may be as well," he replied; "The ways of Providence are dark, but we can sometimes discern a light bursting through. It was a bold attempt indeed, but not an unrighteous one, in king Edward and his council, to exclude the Catholic heir, and place your step daughter's child upon the throne.* It failed indeed; but the blood which queen Mary has shed will do more for the reformation than if it had succeeded. This queen will be the last papist that the nation will endure."

"The storm thickens, my husband! Oh my boy, my little Willoughby, how can he live through what is yet before us!"

"Courage, my noble wife! We have seen our friends meet the axe and the flames for the cause of truth. He who upheld them and has rescued us thus far, will guide us through this storm."

At last the exiles reached and entered the gates of Wesel. The semblance of poverty, which sometimes excites suspicion, at others quiets it; and the two wearied foot-passengers,—the man carrying an infant, while the female bore her husband's cloak and rapier, attracted nothing but a glance of contemptuous pity from the Sentinels of the Duke of Cleves, the Sovereign of Wesel.

They passed on, looking anxiously at the buildings, till the wide archway of one, surmounted by the bush, the emblem of the vintner's trade, gave hope of entertainment; and the Englishman and his noble lady entered the rough inn.

"And who may you be, friend?" said the burly innkeeper, as Bertie hasted to place his wife and child near the blazing fire. "We take not in every stranger without knowing whence they come, and who they are."

His words were less intelligible to the travellers, who understood but little German, than was the sinister expression of his face, and the loud menacing tone of his voice.

"We are English travellers," said Bertie in French, "who have been overtaken by this storm, and ——"

"What jargon is this you are talking, man? Why can ye not say in plain Dutch, who ye be? Think ye an inn-keeper knows all the outlandish tongues of you strolling men-at-arms?"

"We are English, suffering from rain and cold," said Bertie in latin, raising his voice and looking round the room in hope that some one person could understand the language which he employed, then the common medium of communication among educated men of different countries.

"That sounds like Latin," said Hans Grauling the sexton, who sat regaling himself near the fire. "Shame it is that stout men-at-arms in a Protestant country, should patter the language of the old wicked priests of Rome."

"Ye get no good of me, by your latin, sir lanz-knecht"—said the taverner. "I want no company such as you, or the woman with you. Out of my house, and if you cannot understand what I say, there is the door," he added, pointing to it in a manner not to be mistaken.

"At least," said Bertie, "Gold is a universal interpreter;" and drawing forth his purse, he placed five broad-pieces in the hand of the innkeeper.

The man would have willingly yielded, had they been alone, though the possession of so much money and its lavish use confirmed his impression that his visitor was a disbanded lanzknecht or man at arms, who feigned ignorance of the language of the country in order to avoid questioning. But the hall of the inn was full of guests, before whom to receive a character so suspicious, for payment of a sum which probably had but recently been robbed from some honest Dutch merchant, would have been,—so thought the inn keeper,—to sacrifice the character of his house.

"I will have none of your ill-gotten gains," he exclaimed. "Out with you both. You will find your tongue, I dare say, when you have to use it or lie in the street."

[To be continued.]

WILLIE BARTON'S KITE.

BY MRS. L. C. TUTHILL.

That famous kite! It was taller than the boy who made it. Willie had spent all the time he could spare out of school, for four weeks, and it was completed one bright Saturday afternoon.

True, the eight sides of the kite were not exactly of equal length, but still it was an octagon kite; in the centre was a sunface of gilt paper, and in one corner a moon-face of silver paper, and stars were scattered all over it, and the boys declared it was a perfect beauty.

Willie Barton was to fly his kite from "the Green," or public square, and crowds of boys of all sizes were assembled to witness its glorious ascent into the clear blue sky. There was line enough to it, Willie believed, to carry it fairly out of sight.

The hearts of the eager crowd beat high with expectation, and several of the larger boys pressed forward to have the honor of holding up the magnificent kite.

"Tom Nixon, you may take hold of one corner," said Willie Barton, "and you, Bob Skate, may hold the other."

The chosen two, proud of the distinction thus conferred, stepped forward, and stood, as supporters ou each side of the beautiful kite, like the lion and the unicorn on the British coat of arms.

Just as Willie had unwound his line and was about to run with the kite, Tom Nixon exclaimed,

"Stop! stop! there is no tail to the kite."

"Never mind that," replied Willie Barton; "I choose not to have my kite like every other boy's kite. Come, now, there is a first rate wind;— let go."

Willie ran full speed.

The kite floundered about, flapped over, and then fell flat upon the ground. Tom Nixon hooted and shouted out, "I told you so! Who ever heard of a kite without a tail?"

It was your fault, Tom; you did not hold it right. Sam Horton, take hold there with Bob Skate," said Willie.

The two boys held up the kite; Willie again gave the command, "Let go," and ran forward.

Over and over whirled the kite, and then down it tumbled again. As well might a flatfish have attempted to fly.

The boys now all laughed, and hooted and shouted, "Hurrah for the kite without a tail."

Poor Willie Barton! Nobody had ever told him why a tail was needed to a kite, and he thought it was only for ornament. He had never reasoned about it at all. If he had, he might have known that the tail keeps one end of a kite down while the line holds on to the other, and thus the wind presses against it and carries it up, where it floats in the air. Air is a fluid, much thinner than water, to be sure, but then water is thinner than molasses, and molasses is not so thick a fluid as quicksilver. The kite floats upon the fluid air, but then it could not keep its place without the tail and line.

"Come, Willie, let us be friends," said Tom Nixon; "I have been fixing a tail for the kite, and we will have a large bunch of dandelions on the end of it. Run and gather them, boys."

The little boys scattered to collect the flowers, for Tom Nixon's commands were generally obeyed. He was the first scholar in the school, and, besides, a good-natured, generous boy; of course, he was a great favorite.

"Who told you to take the command of my kite?" demanded Willie, in an angry tone. "I tell you I don't like a tail to a kite."

"Well, then, if you choose your kite to go on the ground like a mud-turtle, have your own way; but it does seem to me that the place for sun, moon, and stars, is in the sky," said Tom.

The boys now returned with the long-stemmed dandelions. Tom tied them in a bunch, and fastening them to the tail, said,

"Now, boys, you know that this tail will not go up without the kite, and it is just as certain that the great, beautiful kite cannot do without the aid of its humble friend. But Willie Barton chooses to have his a ground kite, let us go and make a kite to match the tail."

"Hurrah for Tom Nixon," shouted the boys.

"Do listen to reason, Willie Barton," said Bob Skate. "Just have the tail tied to the kite, and see if she will then cut such awkward capers."

Willie knew that he was in the wrong, but it was wofully hard to confess it. But the crowd of boys were following after Tom Nixon, and he was about to be left alone with his unfortunate kite; therefore he concluded that it was best to surrender.

"Don't be off, boys," said he; "you may just try the experiment; though I don't like such mean things as dandelions for an ornament to my kite."

"Oh they correspond with the sun in color and form," said Tom Nixon, as he fastened the tail to the kite.

"Now, Willie Barton, run like a lamp-lighter," said Tom Nixon, holding up the kite at the place where the sticks met.

Willie obeyed. Up, up, went the kite, the tail waving to and fro. Up, higher, and higher, it went, sailing and careering gracefully in the air, until at length its stars disappeared, then its sun and moon, and finally it floated at the end of its line, looking, as Tom Nixon said, "No bigger than a tadpole, and just like one."

Willie Barton appears to the reader a silly boy, but, in truth, there are boys, and very large boys, too, who are as silly as he.

When a boy expects to recite his lesson well, without having done more than glance at it, *his kite is without a tail.*

The liar who expects to be believed, even when he speaks the truth, *his kite is without a tail.*

The rude boy, who pays no attention to good manners, and yet pretends to be a gentleman, *his kite is without a tail.*

The mean-spirited, selfish boy, who never does a kind act for his school-mates, and yet expects to be popular, *his kite is without a tail.*

The son of a great and good man, who expects to be considered great and good, merely because his father is, or was, great and good, and to be respected without any effort of his own, *his kite is without a tail.*

The boy, or the man, who expects to gain anything truly valuable without labor, is trying to fly *a kite without a tail.* [New Miscellany.

A BEAUTIFUL INCIDENT OF CHARITY.

A short time since, a young girl came into town, an entire stranger to every body here, to seek employment. She succeeded in obtaining a situation, and after working a fortnight was taken ill, and died. During her illness, she was attended by the woman with whom she boarded, by the neighbors, and by such young ladies in the employment of the Messrs. Bakers, as were able to devote their time to her. After her death, the Overseers of the Poor were applied to dircharge the funeral rites, as she had neither money nor relatives. They were able to furnish only a plain, cheap coffin, with neither glass nor plate, and a spot in the town burial ground, at Fort Hill, for her interment. As soon as it was known that this was the extent which they were authorized to do, a subscription was raised by the young women of Messrs. Bakers' factory; a neat coffin was purchased, with a plate bearing the name and age of the deceased, and a lot was bought in the Cemetery. The bell was tolled, the funeral service performed, and the friendless one was followed to the grave, and consigned to the earth, by the young ladies, whose only bond of sympathy with her was that she was alone here, a stranger, and was seeking, like them, to gain a livelihood and independence by the honest labor of her hands. And there, in our beautiful Cemetery, she sleeps, and no unhallowed foot will tread rudely upon her grave. In the hearts of those young girls, who so quietly and lovingly paid these ministrations, will her memory remain, and like guardian spirits, they will watch over the bed of her repose, and cherish the flowers that will spring up there as spontaneously, and as sweetly, as if the lonely one had been borne to a splendid burial by troops of rich friends and kindred. [Hingham Patriot.

PUBLIC WORSHIP IN GERMANY.

Discourses from the pulpit in Germany are, for the most part, addressed to the feelings rather than the reason. The theologian does not often discuss on the Sabbath the profounder mysteries of his faith. Such discussions are reserved for the lecture-room or the printed page. Discourses like those with which Drs. Hopkins and Emmons, or even Dr. Dwight, edified their auditors, if not quite unknown in Germany, are exceedingly rare. The sermon is often a mere homily, or a mere exposition of a passage of Scripture which occurs in the lessons of the day, or it is a popular illustration of some truth, interspersed or concluded with appeals to the hearers. It is generally level to the capacity of the great mass. It is likewise, for the most part short. Nothing would be more appalling to a continental audience, or even to one in England, than those protracted discussions once so common in New-England and Scotland, and happily not now wholly discontinued. The length of the discourses, to which the writer of these lines have listened, has varied from twenty minutes to thirty-five. One reason of this brevity is the time which is occupied in singing. In this delightful exercise the whole congregation, without exception, unites. Those who might have been wearied with the sermon, now awake and join in the hymn with the whole heart. The writer can never forget a spectacle of this kind which he saw in one of the old churches in Nuremberg. The great edifice was crowded, one half of the auditors at least, standing. The sermon had been delivered in a fervent manner, and had apparently much interested the feelings of the audience. Immediately a powerful and well-toned organ sent its peals through all the corners and recesses of the cathedral, and in a moment every adult and child in the vast throng broke forth in praise to the Redeemer, in one of those old hymns, mellowed by time, and which breathe not of earth, but of heaven. The effect, at least upon a stranger, was overpowering. Nothing like it ever can be produced by a small choir, however scientifically trained. The performance of the latter must be comparatively dead, because being so artistic or scientific, or so modern, or it has been subjected to so many mutations, that few can join in it, if they were permitted so to do. The music for a popular audience must be simple, and then, especially if a great multitude unite, it will often be affecting and sublime. The singing in the German churches sometimes occupies an hour, or more than an hour. The number of the hymns and of the stanzas is affixed in large letters to the walls and pillars in various parts of the house, so that there is no confusion or delay in finding the page. [Prof. Edwards in Bib. Sacra.

THE HONEST BOY. A gentleman from the country placed his son with a dry goods merchant in —— Street. For a time all went well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished, a flaw in the silk, and, pointing it out to the lady, said, "Madam, I deem it my duty to tell you there is a fracture in the silk." Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; "for," said he, "he will never make a merchant."

The father, who had ever reposed confidence in his son, was much grieved, and hastened to be informed of his deficiencies. "Why will he not make a merchant?" asked he.

"Because he has no tact," was the answer. "Only a day or two ago, he told a lady voluntarily, who was buying silk of him, that the goods were damaged, and I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it would be foolishness for me to tell them of their existence.

"And is that all his fault!" asked the parent.

"Yes," answered the merchant; "he is very well in other respects."

"Then I love my son better than ever; and I thank you for telling me of the matter; I would not have him another day in your store for the world."

A REMARKABLE EXPERIMENT. A recent work of science gives the following novel experiment, which settles questions of some importance in philosophy.

"Two hundred pounds weight of earth were dried in an oven, and afterwards put into an earthen vessel. The earth was then moistened with rain water, and a willow tree, weighing 5 pounds, was planted therein. During the space of 5 years the earth was carefully watered with rain water, or pure water; the willow grew and flourished; and, to prevent the earth being mixed with fresh earth, or dust blown on it by the winds, it was covered with a metal plate perforated with a great number of small holes, suitable for the free admission of air only. After growing in the air for 5 years, the tree was removed, and found to weigh 169 pounds and about 3 ounces; the leaves which fell from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed; it was discovered to have lost only about 2 ounces of its original weight; thus 160 pounds of woody fibre bark, or roots were certainly produced, but from what source? The air has been discovered to be the source of the solid element at least. This statement may at first appear incredible, but on slight reflection its truth is proved, because the atmosphere contains carbonic acid, and is a compound of 614 parts, by weight of oxygen, and 388 parts, by weight of carbon.

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